

Mennonite Historical Bulletin

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No. 1

Mennonites in Bihar, India

We had been in India only about three years when there was a lively discussion at our Annual Business Meeting about sending some of our personnel to Bihar to start work in a new area. Enthusiasm grew and definite plans were made so that by 1940 one of our families left Dhamtari to locate in Bihar. Various locations in Bihar were tried but not until 1947 did the work of Southern Bihar, where the Mennonite Church is now located, get started. This brief historical survey was written in Hindi by Pastor Sushil Khakha. He is an outstanding leader of the Bihar Mennonite Church. He was chosen by that

church to be their representative to the Mennonite World Conference Assembly held in Wichita, Kansas in 1978. He continues to be highly regarded as a leader and serves the church as pastor, teacher, and as counselor.

This history is especially significant because it is the first interpretive historical account of the development of the Bihar Mennonite Church that has been written by a Bihar Mennonite. It is written from the viewpoint of a Bihar Mennonite Christian.

This account was written by Mr. Khakha for the Bihar Mennonite Church on the occasion of the celebration of the twenty-

fifth anniversary of the church founding. This celebration was held in 1972. It is a summary of the birth and first twenty-five years of development of the Mennonite Church in Bihar. This manuscript was presented to the church at this time and it was part of the program of festivities.

A celebration in India is a time of rejoicing, jubilation, and a time of recounting all that has happened. It is a time for singing, dancing, parading, and feasting. In this celebration there was rejoicing over what the Lord had done for the Christians and for the church in Bihar since its beginning.



"Motorbus running on the route of Chatra via Gerwa; . . . New road Latehar to Balumath is openedBus runs from Ranchi to Tumbagara . . . O Church, come . . . Join hand in hand . . ."

The two poems, "Song of Jubilee" and "Song of Church Growth" are typical of the kind of exuberance evident in such celebrations. In fact, the whole story of the twenty-five years is related in this second "Bhajan" ("song"). With deep feeling, history takes on meaning through singing, playing of instruments, and processional.

Generally, I have chosen to translate Mr. Khakha's manuscript somewhat literally. I have done this in order not to tamper with Pastor Khakha's original meanings and intentions which he had written in Hindi. The poems were translated into English (from Hindi) by Mr. Khakha himself. His translation has not been altered.

—Fyrne A. Yoder,
Goshen, Indiana

I

Song of Jubilee

(Refrain:)

What a beautiful festival held
in the jungle!

O brother and sister, let us go
to that very festival.

1. Mennonite Church came in the Palamau;
Began to grow, to
bear fruit and flourish.
2. In the year 1940, Hostetler
came with Vogt;
Took Lakra and Topono and
began moving.
3. Daniel and Joel found the
Lord in 1947
In Chandwa and Hisri; Men-
nonite Church started.
4. At the age of twenty-five,
church grew to a thousand;
Today celebrating silver jubi-
lee in 1972.
5. December 8, 1972 at Chandwa
compound
The flag of jubilee, in the
name of Jesus, has been
raised!

—Sushil Khakha

II

History of the Mennonites in Southern Bihar, 1947-1972

Sushil Khakha

Geography

The Bihar Mennonite Church is located in the Chota-Nagpur area of Southern Bihar. Its outreach extends into the district of Palamau and also into a part of Ranchi. Chota-Nagpur is divided into five districts: Ranchi, Palamau, Hazaribagh, Dhanbad and Singhbhum. The original inhabitants of these districts were tribals and low-caste people.

Chota-Nagpur is a mountainous area with rivers and many small streams and forests. Some of the mountains are 3,000 feet high and are very rich in minerals. Four main highways facilitate the work of the Mennonite Church: from east to west, the Ranchi-Daltonganj highways; and north to south, the Hazaribagh-Gumla Highway. The two highways join at Kuru and Chandawa.

History

The Adivasis entered Chota-Nagpur area in about the fifteenth century. They cleared land and settled in the area making it more or less their permanent home. Much progress has been made in the development of this area. After India's independence in 1947, special consideration was given to the province of Chota-Nagpur. Our work in this area has been associated mostly with tribes such as the Oraon, the Mundas, the Ho, the Santhal and the Khariya. Besides the tribals and scheduled castes, there are many high-caste people living in this province.

The Bihar Mennonite Church chose to work mainly with the Oraons and Mundas. There may be several major reasons for this: (1) both tribes are of simple nature, good-hearted and open, and reliable people who have readily accepted the "Good News"; (2) some of their relatives in nearby districts had already become Christians; (3) the majority of



Church leaders at the annual conference. Each person carries his or her own Bible and songbook. Shoes are removed for worship.

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these had never heard the Gospel; (4) these people had been rejected by other castes and no one paid attention to them; and (5) being rejected by others for many years, they found freedom and acceptance in the Gospel and have made much progress since becoming Christians. These tribes have great respect for Christianity.

The Gospel was first preached in this state in 1845 by German Lutheran missionaries. Today there are 5,219 Christians in the state of Bihar. The population is 50,064,000.

Mennonites Enter Bihar

Missionaries working in Madhya Pradesh (Central Province) of India felt a need to reach out into new fields. There were three main reasons for this: (1) the burden to preach the Gospel in needy fields and new places; (2) the church in Central Province was well established with national leaders well qualified to carry on the work; and (3) it seemed the acceptance of the Gospel by Hindus was somewhat at a standstill at this time.

There were other parts of India where people seemed ready to accept Christianity. So it was decided to move out to an area where there was much need and a readiness to listen to the Gospel and the possibility of establishing a new church.

After much prayer and consultation with others, and seeking the advice of the Mission Board which gave its consent in 1938, the new outreach began. Bishop J. D. Graber, then Executive Secretary of Mennonite Board of Missions, sought the advice and counsel of the National Christian Council of India. The NCC advised them to go either to Jalpaiguri in Assam, or to the District of Midnapur about one-hundred miles west of Calcutta. Mr. Graber, Jay Hostetler and George H. Beare surveyed these places and found them quite unsuitable, and in fact, impossible to start work there. They looked at a third place, the State of Bihar near Kodarma in the District of Hazaribagh. This place seemed

right to them and they felt led by the Lord to choose it as a new place to start work. The people spoke Hindi, which the missionaries had already learned in M. P. India. Roads for traveling were reasonably good and their center of work would not be far from a railway station. In 1940 S. J. Hostetler and family came to Kodarma. In 1941 M. C. Vogt and family came to help them. Traveling to and from Kodarma they contacted British Church of Christ missionaries. The British Church of Christ wished to give the northern portion of their area of work to the Mennonites.

S. J. Hostetler (1940-49) and M. C. Vogt (1941-67) and two national pastors, D. M. Lakra and A. M. Topono started the work at Kodarma, among the Turi people. (The Turi's are basket makers.) On October 13, 1941, six Turi people accepted Christ. Later that same year ten more, from the village of Harila, also came to Christ. The number increased to twenty-one Christians. In spite of much effort and work with them, they showed little interest in the church, or in growing as Christians. They became dissatisfied and drifted away. There was no sign of growth in the church.



Premalata, faithful church leader, and matron of boarding children.

Again the field offered by "British Church of Christ" seemed a possibility. After meeting with them and discussing it, they offered the southern part of their territory to us. —(Adapted from "We Enter Bihar" by S.J. Hostetler)

Entering Palamau and Establishing a Church

In 1946 after accepting the offer by BCC, work in that area began. BCC had one congregation of twenty members at Kusumtoli, Chandawa. The pastor of this congregation was Paulus Bhengra. The missionary in charge was P. Price. In October 1947 this congregation was taken over by the Mennonites. It was divided according to location, into two groups, Kusumtoli and Hisri. Pastor Phulchand Minz was put in charge at Hisri. The Chandawa and Balumath stations were opened. Afterwards the BCC mission bungalow in Latehar was purchased and work began there.

Establishment of First Church

The first convert in this area was Daniel Tirki (Radha Oraon). He was baptized September 7, 1947. In November 1947 his brother, Joel Tirki (Ghura Oraon),

was baptized. And so the Mennonite Church was started in this area in 1947. At the same time the BCC churches of Kusumtoli (as already mentioned above) became a part of the Mennonite Church.

Coming of More Personnel

To assist in, and to expand the work, more personnel was needed. M. C. and Esther Vogt and family (1941-1967), S. J. and Ida Hostetler and family (1940-49) were already on the field. Mr. and Mrs. (Gladys) H. D. Becker with their two children came to Latehar (1948-59). One year after his arrival John E. and Miriam Beachy with their son John Allen came. Their main work was building. Paul and Esther Kniss came June 2, 1949, and Allen and Elsie Shirk, in June 27, 1951. In this way the work of the church was extended. New areas of work were opened. Three councils were established.

Educational Council. The object of the Educational Council was to arrange for the education of the Christian children and young people. Later the Educational Council started a hostel to provide facilities for children from a distance. The hostel was under the direction of the Educational Council.

Evangelistic Council. The Evangelistic Council later became the Church Council.

Economic Council. The purpose of the Economic Council was to help needy church members by providing funds when necessary.

Bible School Established

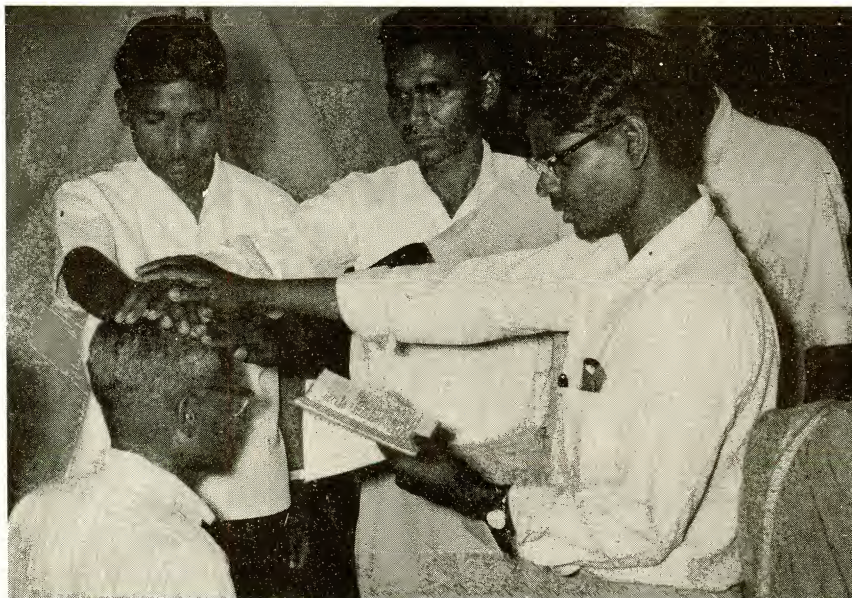
By the year 1950 the church had grown considerably. Eight preaching centers were opened under three mission stations. The pastors lived in villages or in a station and conducted night schools. In the daytime they traveled through villages and preached. The people called them masters. The work began to grow fast. More national pastors and preachers were needed. In 1955 a two year Bible school was opened in Chandwa in order to prepare preachers and teachers who would reach out to the villages. Twenty-two teachers (preachers) were taught here. Teachers and their wives, and young people who were interested, were enrolled in these courses. Student groups went to Northern Bihar, beyond the Ganges River, and conducted evangelistic tours there. They preached among the Oraon tribes. A large church with a membership of five hundred has now been established there.

Students of the Bible school were sent into the villages and were paid by the mission. The school was closed from 1959-1963. In 1964 a two to four week Lay Leaders Training Class for adults was started. It was continued and in 1978 it was held for five months. There is interest in continuing this on a regular basis and thought has been put into finding instructors for this school.

In 1970 the church had spread considerably, from Satbarwa in the west, to Senha in the south, to Ranchi in the east, and to Lohardaga in the north. There are twenty congregations in all, some larger, some smaller. The total area covered by the Mennonite Church in Bihar is about forty miles square.

Latehar Hostel

The Educational Council felt responsible for the secular and re-



One of nine men ordained during the March 1969 annual conference. Sushil Khakha (right, foreground), who also was ordained at that occasion, is one of four, representing the congregation. "What four brothers say" is an idiom in Hindi signifying consensus of the whole group. Thus, laying on of hands by four brethren meant that the whole church was giving the charge.

ligious education of the children in the congregations. It felt the need of opening a hostel for boys and girls. In 1955-56 a small hostel was opened at the Latehar compound. Only a very few could be accommodated here. Slowly it was enlarged and now there is room for forty boys and fifty girls. At present there are about sixty students. The mission established this hostel and provided funds for it. Since 1971 this hostel is self-supporting and self-governing. A managing committee, appointed by the (Maha Sabha), Annual church meeting, is in charge and a representative brings an annual report to the meeting. The hostel owns some land for cultivation. Three people are chosen to be in charge of this land. The proceeds go to the hostel. Girls can stay in the hostel until ready for high school. Boys are allowed to stay only up to middle school. There is the possibility of a college opening in Latehar. If this happens, then college students may also be admitted to the hostel. With this in mind the Educational Council, with the co-operation of the mission, is erecting a new building in Latehar. Later on as found convenient the boys' hostel will be separated from the girls'. There is one other hostel in the city of Ranchi which provides facilities for college students there.

Women's Retreat and Youth Fellowship

The church is growing. It was started in 1947 and is now (1972) twenty-five years old. There are about 1,000 souls (members): 481 communicant members, twenty congregations and seventeen ministers leading the Christian community. To strengthen the church, a Women's Retreat was started in 1955. The Women's Retreat has its own funds and plans its own activities. Once a year it has a one-week-long retreat. An outside speaker is usually called in. One day is called Mother's Day. The Women's Retreat is functioning well.

In the same manner, the youth organized a Youth Fellowship, the Bihar Mennonite Youth Fellow-

ship (BMYF) in 1959. The purpose is to provide fellowship and unity among youth. The first leader was Basant Topono. He worked hard to organize it and continues to contribute his services when needed. This fellowship arranges retreats, camps, meetings and social gatherings for youth. The church council provides a small amount of money for this organization.

The church council arranges retreats for the leaders of the church to encourage and stimulate them. At present the Bible school committee arranges these retreats.

Reading Room Opened

To promote an interest among literate people for good literature, both religious and secular, a Reading Room was opened in Chandwa in 1959. The ministry of this project was very satisfactory and continues to be that way. So, a reading room was also placed in the Nav Jivan Hospital in Satbarwa. Theophil Kujur was the manager of this reading room. He took his responsibility seriously and did very well. Later in 1963 another reading room was opened in Latehar. This reading room is now closed. It is hoped that in the future, when funds are available, such reading rooms may be opened in Kuru, Balumath and Lohardaga.

Coming of New Workers

David Butler was employed in the Chandwa reading room for four years. Sushil Khakha was called to the Latehar reading room in 1963. After working there several years he served in a few congregations. In 1967 Heronyous Kujur, B.D., came into this church. With his coming the Satbarwa church became much stronger. He also served as chaplain of the Nav Jivan Hospital and is in charge of the reading room.

In 1967 Mr. and Mrs. (Laura) Dale Schumm and their children, Christin and Dwight, came to Bihar. They worked there six years and returned home.

Nav Jivan Hospital (New Life Hospital)

Mrs. Gladys Becker was a registered nurse. She opened a dispensary at Latehar. This dispensary opened the way to meeting and ministering to many of the people in surrounding villages. The idea to open a hospital somewhere in the area grew out of this. Contact was made with the government of Bihar and the authorities in the Health Department concerning the opening of a hospital. Consent was obtained and land was purchased in accordance with their suggestion on the loca-



The Kuru Church (Bihar), and church leader Joel Tirki's home. Food-For-Work Project distribution carried out in 1967 by members of the congregation and people from the community.



The Nav Jivan (New Life) Hospital in Satbarwa. Two patients, seriously ill, arriving on beds with protective sheets.

tion for a hospital. By 1960, construction of a dispensary was completed under the supervision of John E. Beachy. Two rooms were ready for use by 1961. Dr. and Mrs. (Elizabeth) Mark Kniss arrived in India in 1959. And in November of 1961 he opened work in these rooms. In 1962 the full hospital building was completed. A dedication and opening ceremony was held in which S. K. Baje, minister of the panchayat of Bihar government, participated.

The Great Famine of 1966 and Mennonite Service Agency

In 1966, Bihar and especially Palamau district was caught in a fearful famine. Due to lack of rain, crops dried up, and rivers and streams dried up. Men, women, children, birds, animals all were in trouble and some succumbed to the disaster. The Mennonite Board of Missions sent help to the church. The MCC office in Calcutta began to supply grain to the area. They started

a free kitchen for hungry people. A free kitchen was started in four places, but the rest of the people were starving. The local government of Bihar rose up to the occasion and appealed to the government of India for help. The news spread all over the world. The Mennonite missionaries requested that the District Commissioner allow them to start relief work among the people. The Commissioner was in full favor (patted them on the back!) of



Well construction in 1967, a project sponsored by the Mennonite Central Committee and the Food-For-Work Project.

having them carry on relief work. With this, many relief agencies rushed into Bihar: CORAGS, EFI, BRC, TATA Relief, MARWARI Relief and others. Every day thousands and thousands of people were receiving food. Food for work was started through road construction, wells, tanks, etc. The Bihar Mennonite Church stopped some other church work and joined in the relief program. Many volunteers came from a-

broad. In this way 1966/67 passed by and people were saved from dying. But the relief work of the Mennonite Relief Committee has continued through 1978/79. It has supplied seeds and other material to the people. This relief committee is still existing but has changed its focus, emphasizing agricultural development programs and projects. It is called Mennonite Service Agency. Its main objective is to help farmers find better ways of growing crops by demonstration, by providing irrigation, wells, better seeds, improved implements, and other know-how they may find helpful.



A local youth and Paul Kniss (right), in 1967, at one of the many wells dug with MCC money.

The Mennonite Service Agency has a board composed of Mennonite Mission, MCC and the local church. It has one program director who is responsible for all Mennonite Service Agency work. MCC is the funding resource of MSA.

Establishment of Good Books

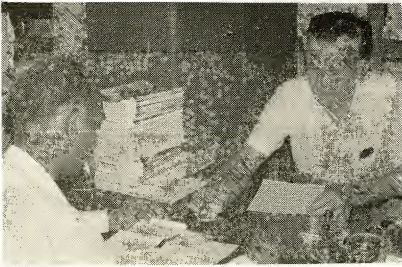
Brother Paul Kniss returned from his furlough with a burden to open a literature or reading



The "Good Books" Van



Construction of a dam in Bihar, a project for which Paul Kniss was a coordinator.



Paul G. Kniss (right), with colleague, at the Good Books Bookstore in Ranchi, Bihar.

center in the city. He felt there was a great need to have a center where good Christian literature (reading material) could be obtained by everyone and anyone who wished to and could read. He felt a special need that Christians have good reading material available. So in 1967 a literature center was opened by the name of "Good Books." Good Books has its own building in which it makes available to the public all kinds of reading material in several languages. It also has a van which is used to carry material for display and sale to bazaars, melas, and to villages some distance from Ranchi. Good Books is known far and wide in Bihar and has done much to promote good reading in that area.

A Self-Support Scheme and the Future of the Church

For some years missionaries carried all the leadership posts because of the lack of national leaders within the church. Later it was felt that the church had really matured, and that there were enough trained and capable national people to carry on. So the missionaries transferred their responsibilities to the shoulders of national leaders and took up other tasks. The field committee and leaders of the church decided that there should be a self support plan. A plan was drawn up called the Five Year Plan. Individual congregations called a leader, a person they wished to support and call their pastor. A ministerial committee of the annual conference ordained them. According to this plan they had to agree to purchase land, with money given to them, in that

area, and near the church to which they were called. This land was to be their support.

The first advance salary was to cover support for three-and-one-half years. The remaining one-and-one-half-years support would be given within the next three years. With much courage and sacrifice the national leaders accepted this. They felt that as long as their health permitted they would serve the church. To strengthen the leadership, each church possesses land to support its leaders and the program of the church. Both the mission and the church have a part in this Five Year Scheme.

Today there are nine ordained leaders. One congregation is fully supporting its pastor. Others are working towards this end. Pastors and teachers are farming their land and serving the church by which they were chosen. Leaders are trusting God for their daily support and their highest goal is to serve Him through the church. They have determined to serve the Lord as faithful leaders by working hard, and with the Lord's help endure hardships when necessary.

—Translated by
Fyrne A. Yoder

III

Song of Church Growth

(Refrain:)

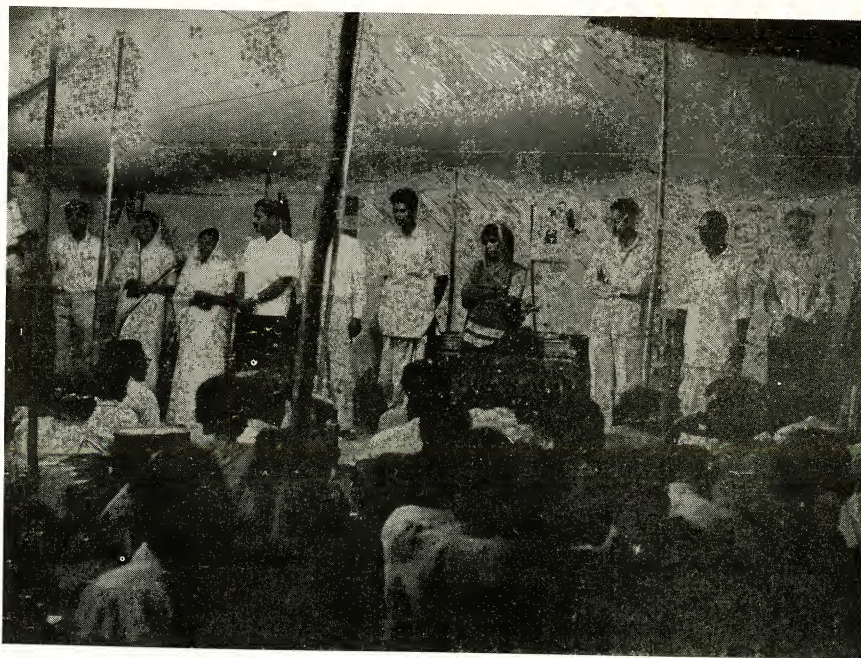
The seed of the Kingdom from

heaven grew up in Palamau;
The Kingdom of heaven, Kingdom of righteousness came down on earth: let us go and see.

1. Disciples went out and sowed the 'Word' in Latehar; Oraons and Mundas came in, the Chero and Bhunya also—interest at village Renchi.
2. Disciples went out, sowed the Word at Nagar area; Oraons and Munda came in and Chero are interested at Nagar area.
3. Word reached Senha and Nawatoli hill; Kuru-Honhe accepted it, let us go further to Kadak and Hirhi.
4. Motorbus running on the route of Chatra via Gerwa; Arrived Pachmo, come back to Jhikiya and Bariyatu.
5. Come to Jogyadih and Chitar-pur and to Arakhalari; Word expanded and darkness disappeared for miles and miles.
6. See the king of Nareshgarh and Baheratan and Bokakhad on the hill; Maka is progressing; Nindir and Bhusur and Salaya are ready.
7. New road Latehar to Balumath is opened in countryside; Goes through Patrattu, Obar, and stops at Kaima, Tubed and Kundri.
8. Look, it is Jareyang and Ar-



The leaders at conference (Sushil Khakha on r.).



The brethren to be ordained at the March 1969 conference. Also present are four wives, and Paul G. Kniss. Left to right: Paul Kniss, Sushil Khakha, his wife Monahani, Mrs. Hironyous Kujur, Hironyous Kujur, Boaz Kachhup (hidden), Manohar Khakha and wife Dharmenija, Joel Tirki, Sushil Lakra, Masihi Dan and wife Rhechel. Daniel Tirki and Anand Topono, not on the picture, are the two other brethren ordained at the time.

hara. Stop at Ulatu!

Bamanhirwa-Chhagrahi can be seen from here.

9. Bus runs from Ranchi to Tumbagara via Rajrom; Nav-Jivan established, doctors and nurses are moving in the wards.
10. Forest resounding with echo, Satan disturbed, here and there;
Seeking shelter, moving towards villages to dwell.
11. Wherever you will go, Kingdom is there, says Lord;
Come let us move place to place, all around and all directions.
12. O Church, come! O leaders, come! Join hand in hand
To send the Word. Extending the Kingdom; extend your hand!
—Sushil Khakha

Recent Publications

Beachy, Monroe L. *Beachy family history; Decendants of Moses M. Beachy and Lizzie (Miller) Beachy*. [1979]. Unpagged. Order from author: Route 1, Box 272, Sugarcreek, OH 44681.

Yoder, Elmer S. and Paton Yoder. *The Hartville Amish and Mennonite Story, 1905-1980*. Hartville, Ohio: Knowles Press, Inc., 1980. Pp. 136. Order from Elmer S. Yoder, 3511 Edison St., Hartville, OH 44632.

Miller, Ivan I. *The handclasp: David D. Schlabach and Sarah N. Miller, 1860-1980*. Pp. 95. Index and bibliography. Order from author, 23302 CR 26E, Elkhart, IN 46517.

Book Briefs

Mennonite Central Committee, U.S. Peace Section, has published in 1980 a most useful compilation of Mennonite statements on peace and social concerns covering the years 1900 through 1978: *Mennonite Statements on Peace and Social Concerns, 1900-1978*. It is a hardbound book of 281 pages selling for \$17.00 postpaid and available from: MCC, Akron, PA 17501. It is a part of a project to be published in two parts, this being the one, with the other to be published by MCC,

Canada. This volume covers the official statements and actions of major Mennonite general conferences and a few district conferences including: Church of God in Christ, Mennonite; Mennonite Brethren: General Conference Mennonite Church; Mennonite Church; Brethren; in Christ; and MCC. Urbane Peachey served as the editor.

The Mennonite Central Committee has now issued three of a projected five-volume series of small paperback books designed to tell the story of the MCC through letters, minutes, reports, and key documents shared with the public for the first time. Vol. I, entitled *From the Files of MCC*, is a book of 159 pp., which includes the beginnings and response to the famine years in Russia and continues with the experiences of 1929 and World-War-II refugees including their resettlement, plus the more recent contacts with Mennonites in Russia and the background for the birth of MCC Canada as a separate agency. Vol. II, entitled *Responding to Worldwide Needs* (155 pp.), continues the story with documents and editorial introductions concerning MCC involvements in Europe, the Middle East, China, Africa, and Asia. Vol. III, entitled *Witness and Service in North America* (122 pp.), may seem a bit tame at first thought but contains the story illustrating the fact that living as peacemakers has always been difficult for Christians even in democratic America. The range of interests is broad, including capital punishment, racism, abortion, offender ministries, disarmament, as well as prophetic statements to government about militarism, Third-World poverty, and taxes for war. Here also is the record of the beginnings of Mennonite mental health work, voluntary service at home and abroad, and Mennonite Disaster Service. MDS began with a Sunday school picnic but "it has been no picnic" to fulfill its purposes. These books may be ordered from the Mennonite Publishing House, Scottsdale, PA 15683, at \$3.95 each or \$10.65 for the set of three.

—Gerald C. Studer

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No. 2

Katie, Amishwoman Paton Yoder

Katie Hershberger Troyer Hostetler (1852-1929) was a remarkable woman in many ways. Her life-story is worth telling, particularly to persons of Amish descent, not only for its human interest, but more particularly, for the key-hole view of Amish-Mennonite society in her time which it reveals.*

Katie was born in Tuscarawas County, Ohio, on the eastern fringe of the Amish settlements which centered in Holmes County. Her parents were Christian and Susanna (Yoder) Hershberger. Susanna was something of a character. Her great grandchildren remember her as a lively old woman, almost blind, who smoked a pipe and who would say: "Noch um Essa / Smoke Duvoc / Und das steht in der Bivel." ("After eating / Smoke tobacco / And that is found in the Bible.") Of course, what was to be found in the Bible was the word "das," and not the admonition to smoke after eating!

In 1854, two years after Katie's birth, her father, Christian (then aged forty), bought a farm about nine miles northeast of Kokomo, Indiana, near the northern border of Howard County, and moved his family there. The Christian Hershbergers were one of several Amish families who moved from Holmes County to this locality in the late 1840s and early 1850s.

Sarah Troyer Yoder, who recorded the story of her mother's life, has indicated that Katie had a happy childhood, saturated by the security of a stable family and of the Amish community around her. But not all was serene. Between 1856 and 1863 this Amish congregation split, one group calling itself Amish Mennonite, and the other, eventually, Old Order Amish. This kind of congregational schism had become

a pattern which was repeating itself in many Amish congregations throughout the mid-West and eastward into Pennsylvania. In this division, Christian Hershberger and family remained with the conservatives, and Christian became an Old Order Amish deacon soon after the split.

Katie was probably too young to realize what was happening or to understand the significance of the division. But as the 1860s wore on she must have become increasingly aware of the liberal Amish Mennonites all around her, who were very much like her own family ethnically and culturally, and who were probably talking about having Sunday school and baptizing in a stream, and definitely planning to build a meetinghouse.

Around 1871 Katie took one of those youthful treks to Holmes County, where she had many relatives, and where she may very well have had hopes of finding a boyfriend. If so, she was not disappointed. Here she met her husband-to-be, Samuel Troyer, a grandson of Amish preacher Peter Schrock. Katie would later tell her granddaughter, Ruth Yoder Kortemeier, that Samuel was highly respected and "could go

with any girl he wanted to." They were married on March 31, 1872.

But Samuel Troyer had left the conservative (or Old Order) Amish church of his siblings and of his widowed mother, and had identified with the liberal Amish Mennonites, often called the "Meetinghouse Amish." This can clearly be deducted from the fact that he was a school teacher, that he dressed like the Mennonites of his day, and that the Old Order Amish ministers would not consent to marrying them. In spite of these differences Samuel and Katie had gone together to corn huskings, apple snitzings, and spelling schools. Evidently the young people of Holmes County found it possible, in their social life, to disregard the recent schism in the Amish Church. But ecclesiastical walls were higher than social walls. In order to find a minister to marry them, it was necessary to go to Daniel D. Miller, perhaps the first minister ordained by the Howard County Meetinghouse Amish.

That Katie, in marrying Samuel, was breaking with the conservative Old Order "House Amish" (who continued to meet in houses) is also indicated by the nature of her trousseau. "The material for



Katie (standing) and husband Jacob Hostetler (right, seated), with relatives, in Middlebury, Indiana, at the home of Katie's niece, Amanda Beachy Karch. Circa 1914.

the [wedding] dress was a pale blue wool challis and the braid for the trimming was a twisted affair of black and a deep shade of red which was put around the neckband and sleeves" (Sarah Troyer Yoder's account). Such a dress was not in keeping with traditional Amish standards. Her deacon father and mother evidently were pleased with their progressive future son-in-law, even participating in the purchase of the dress material, and consenting freely to the marriage and all the plans relating thereto.

A year after her marriage, Katie's parents moved north from Howard County to Elkhart County, Indiana, to a farm near the Eight Square Schoolhouse, located midway between Goshen and Middlebury. Then after only a year-and-a-half (1875) they moved about four miles to the northeast, to a farm lying one-half mile east of Griner Corners, near Middlebury. In the meantime Samuel and Katie had returned to Ohio to live with Samuel's widowed mother and his siblings. But when Samuel's mother remarried he moved with his family to western Lagrange County, Indiana, only to move again two years later (1877) and to become next-door neighbors of his in-laws east of Griner Corners.

Samuel was a good "manager" and with Katie's cooperation paid for his farm at Griner Corners in six years. But Samuel was also given to worrying, being concerned especially about his spiritual condition. Possibly as a result of his spiritual distress he became ill, eventually finding it difficult to eat even the blandest of foods. In his search for peace of mind he attempted a kind of penance; he and Katie with their seven small children returned to the House (or Old Order) Amish. But it was to no avail. His health continued to fail and he passed away at age forty, quite possibly of stomach ulcers.

Katie's most intimate and helpful friends at this time of bereavement were not her Amish brothers and sisters but Deacon John Nusbaum, and his wife Charity, of the Clinton Brick Mennonite Church. They were present at Samuel's death, removing the

feather pillows to make the death easier and putting pennies on his eyelids to keep them closed. They also sat up with the body during the night, while singing hymns.

Surrounded by the Amish and Mennonite community of Griner Corners, Katie managed her farm and nourished her children through two years of widowhood, although her oldest child, John William (13-14 years old) became a problem to her. He had his Amish hair cut short and brought home books, such as *Tom Sawyer*, which he would read with visible and audible delight, but which his mother considered trash. When he brought home a deck of cards, Katie confiscated them.

Then a surprising thing happened. In 1888 neighbor Jacob Hostetler, a Lutheran who had been reared Mennonite, began courting Katie. Tongues wagged but the courtship survived it all. The church problem was solved when Katie agreed to leave the Amish, and Jacob, the Lutherans. At that point the newly formed family took up membership in the Clinton Brick Mennonite Church. Katie had been careful to inquire of her children as to how they felt about such a marriage, and they had responded very positively. Sarah only had a serious reservation; she felt that in leaving the Amish Church the entire family was sinning, and that all of them knew they were sinning. Sarah resolved that when she became old enough to choose for herself she would return to the House Amish.

When Katie joined the Mennonites she had come to the end of her denominational pilgrimage—almost. Born of Amish parents before the schism over meetinghouses, baptism in a stream, and other issues, she had identified with her parents' church until her marriage. Quite possibly she had not been received into membership by the Amish, for she was married at nineteen and baptism probably came after marriage. Following her marriage she and Samuel had identified with the liberal wing, the Meetinghouse Amish. Then had come Samuel's penitent return to the House Amish, fol-

lowed by his death. The next step, affiliating with the Clinton Brick Mennonite Church, was her biggest step. It involved the change to shingled hair for the men and the abandonment of hooks-and-eyes for buttons, and more freedom in general in the areas of dress, home decorations and furnishings, and in other matters. However, there is no record that Katie was shunned by the Amish when she left them.

Katie and Jacob made one more transition, but it was a minor one. When they retired from the farm and moved to Middlebury in about 1911, they joined the (liberal) Amish Mennonite Church there. Also by 1911, three of Katie's daughters had married Amish Mennonites (all by the name of Yoder, but unrelated to each other). However, by that date the Amish Mennonites may actually have been slightly more liberal than the Mennonites of the Clinton Brick variety. In 1917, the Old Mennonites and the Amish Mennonites in Indiana and Michigan merged, signaling the unity of the two groups in faith and practice which had already been realized.

Katie's story provides some evidence—in the first decades after the Amish congregations in Holmes and Howard Counties had divided, and in Elkhart County as well—that: (1) there was considerable social intercourse between persons and families of the House Amish with those of the Meetinghouse Amish; (2) some House Amish (e.g., Katie's deacon father) were quite tolerant in their attitude toward their liberal brethren; and (3) even on the ecclesiastical level the walls between the Old Order Amish, the Amish Mennonites, and the (Old) Mennonites were not very high, in spite of the considerable acrimony resulting from the schism in the Amish Church. It is interesting to note that many of the same conditions followed the Amish schism of 1876-77 in the Lower Pequea district of eastern Lancaster County, Pennsylvania.

Turning to another aspect of Katie's story, it appears that moving from one Amish com-

munity to another was common practice. At forty, Christian Hershberger moved from Tuscarawas County, Ohio, to Howard County, Indiana. Then again at fifty-nine he moved to Elkhart County, only to change locations within the county a-year-and-a-half later. Samuel Troyer likewise made several moves in his thirteen years as a farmer and head of a family.

There is a kind of postscript to Katie's story. In 1923-24 Katie's daughter and son-in-law (Sarah and Simon Yoder) were involved in the division in the Middlebury (Amish) Mennonite Church. Simon was the leader of the liberal group who wanted less restrictions on women's apparel. When Katie quietly indicated her disapproval of what the Yoders were doing, Sarah reminded her that at the time of her (Katie's) marriage, she had also broken with the church of her youth and joined with the liberals of her day. Katie did not think that the two situations were analogous, and indeed, they were not entirely so. Nevertheless there probably were more similarities between them than Katie, then at age 72, was able to discern.

*Documentation for the following account may be found in: Paton Yoder, ed., *Katie* (Goshen, Indiana, 1981). Note especially the biographical sketch of her life, pp. 1-10, and "Sarah's Stories," pp. 10-57.

J.E. Hartzler: Autobiographical Notes

John Ellsworth Hartzler (1879-1963), a widely-known Mennonite evangelist, educator and preacher, never fulfilled his intention to write an autobiography. In the last six weeks of his life, however, Hartzler penned some brief autobiographical notes which are now located in the J. E. Hartzler Collection in the Archives of the Mennonite Church (Hist Mss 1-62, Box 37, folder 4). Excerpts from these notes are printed below.

By the time he wrote this (April-May, 1963), Hartzler had suffered a stroke which forced him to abandon the lecture circuit which was the joy of his retirement.

He was now 84 years old. His, once vigorous handwriting had become tentative and quavery. But his memory and sense of humor remained intact.

*—James C. Juhnke,
Bethel College
North Newton, Kansas*

The Call and Early Ministry

When I was a lad of fourteen years John S. Coffman was called to the Bethel Church near Garden City, Missouri, to conduct evangelistic services. Sitting on a

side bench one evening was this fourteen year old lad listening to Coffman with great interest in what he was saying and the way in which he was saying it. The lad was just a plain farmer boy. It was then and there that this fourteen year old lad decided, that if that was preaching then some time he wanted to preach. The lad's name was Johnnie Hartzler. From that night on I knew that some day I would be preaching. It was John S. Coffman who first inspired me to the ministry. From the time that I was fourteen years of age nobody needed to tell me that the ministry was my call.



John E. Hartzler, 1921

ing.

The old church in the community, at the time, was opposed to evangelistic meetings. So one night they locked Coffman out of the church. A law suit followed. The old church was opposed to evangelistic meetings and to Sunday School.

I came into the church when I was sixteen years of age, while A. D. Wenger was preaching in the Bethel Church. Wenger at the time was the best dressed man in the church, with his swallow-tail coat. He wore the most beautiful necktie, most colorful of any man in the church. I greatly admired that tie and wished I had one like it.

In the spring of 1904, while I was still at Goshen College, I received a letter from Bishop Daniel Kauffman asking whether I would be willing to enter the ministry if the Bethel church called me. After some serious thinking, I answered in the affirmative.

Time came for me to return to my home in Missouri, where I had not been for four years. I did not have money to buy my ticket. I painted a couple of houses during commencement week to get a little cash. Then C. K. Hostetler loaned me \$10.00 to get my ticket. When I got home I went into the hayfield to earn a little money to pay my \$10.00 debt.

Then came the call from the Bethel church. Bishop Daniel Kauffman was a great believer in the "lot" in calling of a preacher. But on that Sunday, when votes were taken, J. E. Hartzler had every vote. There was no opportunity to use the "lot." This was a great disappointment to Kauffman. He then requested the congregation to wait another two weeks and vote again. They did with the same results, Hartzler having all the votes. There was no chance to use the "lot." Thanks to goodness! I was ordained without the "lot." I never believed in the "lot." I have seen some very bad mistakes made with the "lot." I never believed in any form of gambling. The man who is called to preach will know it without any games of chance.

Kauffman was fearful that if he

ordained a man who had not gone through the "lot" that he would not be permitted to preach in Lancaster County, Pennsylvania. Nor would I, he told me, if I had not been ordained by "lot." So he delegated my ordination to Bishop Andrew Shenk of Jasper County, Missouri. But I did preach in Lancaster County churches repeatedly. On one occasion I preached in the Weaverland Church with Bishop Benjamin Weaver and Bishop Noah Mack in the pulpit with me.

I was ordained on September 4, 1904. Just before my ordination two of the bishops of the district took me out behind the church to examine me theologically. The only question they asked me was whether I was willing to wear the so-called "plain coat." I told them if ordained I would expect to. They could have asked me 100 more embarrassing questions. The trouble was these two men knew all the answers but they did not know all the questions yet.

Early Years

During the early days of my ministry the preacher was expected to support himself by farming, usually, or as a day laborer, and then do the preaching on Sunday. I worked out my sermons between the corn rows or in the hay field. Once in a while a generous brother would hand me a \$1.00 bill, once in a great while a \$5.00 bill: that was something to be remembered. I also taught country school for one year at \$40.00 and \$45.00 per month and walked three miles daily to the school.

Then came the calls for evangelistic work among the churches East, West, North and South. President N. E. Byers introduced me in chapel one morning as one "unusually successful as an evangelist." Modesty would not have permitted me to make any such claim. In the Pennsylvania Mennonite Church near Zimmerdale, Kansas, there were over seventy confessions of Christ. Similar results followed other places.

The people in all the churches were always very kind and generous to me. My major troubles

have always been with the bishops who always thought they had all the answers when I knew perfectly well that they did not know all the questions yet. Some bishops who are given a little authority never know where their authority ends. The people have always been good to me. Let me make it clear that not all bishops are alike. I know some very nice bishops.

Occasional Hardships

Now and again in evangelistic work one comes into backward—very backward—communities where conditions are not as agreeable as one would like.

On one occasion a good brother took me to his home for the night. At bedtime he took me to a room and told me I could have the room all to myself, that I could be alone. I was not in bed long when I found myself singing the song, "No Never Alone." There were bugs in that bed and they were soon getting busy. On another occasion I came into a terrible nest of fleas. Those fleas lost no time getting on the job. On another occasion I ran into a frightful set of bed ticks. I had ticks the size of marbles hanging all over my body.

One night while in bed I heard a strange noise in my pillow. I began a search and found a mouse in that pillow. After considerable effort I caught that mouse by the neck and pinched him to death. I had no way of getting the creature out of that pillow, so I simply had to leave him and sleep with him all night.

On another occasion a brother took me home with him for the night. At bedtime he told me that he had only one bed in the house and that I will need to sleep with him. In the morning he said to me, "Brother John, I suppose I should have told you last evening before going to bed, but I was afraid you might not sleep, but I have the itch." I immediately began to scratch. I went to town that morning, found a barber shop with a bath tub and took a hot scald. I did not get the itch either. Never before or since did I take such a scrubbing. But I won. I got no itch.

Enduring Hardships

I was not in the ministry long until I discovered that the lot of a minister was to endure hardships. All of the great prophets of Israel passed through great and excruciating hardships. The same was true of Jesus of Nazareth. Following his first sermon in Nazareth, his home town, attempts were made on his life. So much so that he was compelled to flee to Capernaum. St. Stephen was stoned to death at the gate of his home city. St. Paul was chased about the Mediterranean world like a ravenous beast. This is the experience of all good and effective preachers. If you want to avoid trouble never get an idea of your own that conflicts with tradition, and certainly as you get an idea you are in for trouble. John S. Coffman got a few ideas of his own on evangelism and he was hounded to his death. Jesus Christ himself to this day would not be permitted to preach in some pulpits I happen to know. So do not be discouraged, brother. If they shut you out, you are in good company.

In the Christian ministry one is subject to misunderstanding and unjust criticism. The apple tree with the most stones and clubs ly-under it is the tree with the best apples on it.

Some people never think. They have no thinker. Rufus Jones tells the story of an Old Quaker he used to visit. One evening Jones called at his home and asked the old Quaker how he was getting along. "O pretty good," said the old fellow, "I eat three meals a day. I sleep all night, of course they tell me that I have lost my mind, but really I don't miss it much." To be sure, one never misses what one doesn't have. There are critics who have no minds, but don't know it.

Sometimes one feels like getting out of the ministry and away from it all. But that would be a cowardly thing to do. The man who is not worth criticising will never make an effective preacher.

If you can't endure hardship, brother, stay out of the ministry.

•••

If you are a good and successful preacher, you should in time have enough manuscripts to publish a book. I do not mean to say that I am a "good and successful" preacher, but I will say that during these sixty years I have written and published six books as a result of my writing and preaching sermons.

The following is the order in which I have published.

Jacobs Ladder. These sermons are based on the vision which Jacob had on his return from a foreign country. It was published at the request of Daniel Kauffman, then of Scottdale. It is still a question in my mind whether I should have published it. I was immature in my theological thinking. It was during my first year in McCormick Theological Seminary.

Paths to Perdition. My second book *Paths to Perdition* was done while I was in Union Theological Seminary in New York in which I dealt with some of the modern pitfalls of sin. Even at that time I was immature in my thinking and not able to do justice to the subject. It was built largely on what I saw in New York City at the time, and the book represented the traditional position of the church, not always my own ideas. The chapter on the Lodge I would do differently today. I am not a lodge member; never have been; but I would approach the subject differently today. The same is true of some other chapters.

Voices from Bible Lands was the product of my first visit to Palestine in 1928. As I walked along the paths and byways of the Christ visiting Capernaum, Jerusalem, Bethlehem, Nazareth and other places I wrote the story of Jesus and his sayings at these places trying to interpret his word as nearly as I could. In Capernaum, the Garden of Gethsemane, on Calvary and by the open tomb I read again the story of what took place here. I completed my book while at the American University later.

Then my book on *The Supremacy of Christianity* I did mostly while at the American University where I had students from forty-seven

different nationalities and twenty-six different religious faiths. I had here a good opportunity to observe the different religions. It was a great experience.

Christian Foundations was a course of lectures that I delivered in Bethel College as the Hartzler Foundations Lecture that I repeated frequently among the churches in the U.S. The word "fundamentals" is found nowhere in the Bible. The word "foundations" is found in the scripture. For this reason I avoided the word "fundamentals."*

*Not included in this list of books is Hartzler's *Education Among the Mennonites of America* (Danvers, Ill: Central Mennonite Publishing Board, 1925).—J.C.J.

Noah Brunk A Biographical Sketch Ivan Brunk

I first read about Noah Brunk in an account that Harold Good had written about his father, S. R. Good.¹ He stated that his father had worked for four years as a farm hand for an uncle, Noah Brunk, near Ottawa, Illinois, before going to Sterling, Illinois in 1897. At the Science Ridge Mennonite Church at Sterling, S. R. Good was music director and deacon prior to his death in 1933. Since very little seemed to be known about Noah Brunk or his descendants, I felt challenged to see what could be found out about him, especially since Noah's father was my great-great-grandfather.

Two genealogical books provided a little information, but some details turned out to be misleading and incorrect, and delayed the project. One indicated: "Noah Brunk, bn. Dec. 14, 1828. Mrd. Amanda E. Parr in 1857. She was bn. Aug. 5, 1841. P.O., Ottawa, Ill. Farmer. Mr. Brunk, Menn. Mrs. Brunk, Meth. Children, Thomas, Ida, Cora."² It was also stated that Thomas was born in "Isabelle County, Illinois", July 30, 1859. Another book had about the same information, and added that Noah was born near Broadway, Virginia, and that his son Thomas was born in "Isabel, Ed-

gar County, Illinois"³

In a letter written in 1975, A. C. Good, Pastor Emeritus of the Science Ridge Mennonite Church, stated: "I have your letter regarding my old uncle Noah Brunk. You have told me more than I ever knew about him. He wrote my father about one of his boys coming west and work(ing) for him. S. R. became 21 that spring and he said, I am going. He left home in 1893 and worked for him four years. He never wrote much about him. He did mention that his son was a Dr. Brunk. I am sorry that I cannot tell you more. Thanks for what you told me." A. C. and S. R. Good were brothers, and grandsons of Elizabeth Brunk, sister of Noah Brunk. Elizabeth was the oldest, and Noah the seventh, of eleven children of Christian Brunk and Barbara Funk. Christian and Barbara are buried at the Trissels Mennonite Church, near Broadway, Virginia.

Records in Rockingham County, Virginia, indicated that Noah Brunk bought and sold land there in 1854. But no evidence could be found in Edgar County records which would indicate they had ever lived there. Deed records in LaSalle County showed that Noah bought 56 acres of land in 1875 and sold it in 1879. And in 1881 he obtained land from his father-in-law. (The search of deed records at the LaSalle County courthouse is time consuming, since there is no general index to deeds, and the index in each deed book must be searched.)

Noah and family could not be found in the 1860 U.S. census, either in Edgar County or in LaSalle County. But in the 1870 and 1880 census they were located in Dayton Township, LaSalle County. Records obtained from Cornell University, from which Thomas Brunk had graduated, showed that he had stated that he was born in 1859, and married in 1883, in LaSalle County. Finally this data was found: "Brunk, Noah, Farmer and Collar Maker; Sec. 30; P. O. Dayton; born in Va., Dec. 14, 1828, came to this Co. in 1855; Democrat; Universalist; owns 56 acres land, value \$4,200; wife was Amanda E. Parr; two

children, T. L. and Cora B.; has been Road Com., and is Director of the Fox River Horse Collar Mfrgr. Co."⁴

This additional information about Noah was subsequently found:

1. The LaSalle County directory for 1888 included: "Brunk, Noah, sec 1-4 Dayton 128 a, p o Ottawa."
2. Noah was Commissioner of Highways for Dayton Township in 1874 and 1877.
3. The Dayton Township directory for 1872-1873 listed: "Brunk, M, Dunavan & Brunk, collar manufacturers, res Main st, village Dayton" and Dunavan & Brunk, A F Dunavan & M Brunk, collar factory on Cn'l st."
4. Noah and family were in the 1865 Illinois census in Rutland Township, LaSalle County. Livestock value, \$600; grain \$300; agricultural products, \$50.
5. His first land purchase in LaSalle County was apparently part of a lot in the village of Harding, Freedom Township, in 1858.
6. Noah Brunk and Elizabeth A. Parr were married at Harding, LaSalle County, on Sept. 24, 1857.

So it seems clear that Noah never lived in Edgar County, and that one genealogist probably misread "LaSalle County" as Isabelle County. And since there is no Isabelle County in Illinois, someone else compounded the error by assuming that what was meant was Isabel, Edgar County!

So this was the story of a Mennonite boy who came to Illinois from Virginia in 1855 and who apparently did not live near other Mennonites or close to a Mennonite church for the remainder of his life. In spite of the fact that in 1877, it was indicated that he was a Universalist—possibly someone's misunderstanding as to what a Mennonite was, he apparently did not completely lose his Mennonite identity. In the *Herald of Truth*, February 1874, in a list of donations for the Russian Relief Fund, is Noah Brunk. . \$2.80. In 1899² it had been stated that he was a Men-

nonite, possibly based on information that he had supplied. And when he died, his obituary was in the *Gospel Herald*: "Bro. Noah Brunk, who, for some time suffered with chronic asthma, passed into the spirit world on Dec. 23, 1908; aged 80 y. 11 m. 9 d. His son, who is a physician, had arranged to be there over Christmas, but the father died before his arrival. The funeral was held from the Methodist Church, conducted by H. G. Birchby of the Presbyterian Church. He was born in Rockingham Co., Va., Dec. 14, 1828. He moved to Illinois in 1855, where he was married to Amelia (sic) Parr. To them were born three children, two of whom survive him. About ten years ago they moved to Austell, Ga., but later moved to Peabody, Kan., in order to live near their daughter, at which place they have since resided. He was a kind and loving man, ever willing to do something for someone and as such we think of his life as one which will never die."⁵

Noah does not have any descendants today with the name of Brunk, since his only son, Dr. Thomas Brunk, did not have any sons. Dr. Brunk, an aurist, had an office in Dixon, Illinois 1899-1903 and in Aurora, Illinois, in 1904. In 1911 he was in Joplin Missouri, and at the time of his death in Tampa, Florida in 1935, he owned property in Wood River, Illinois and in Tampa.⁶

¹Lewis Christian Good, *A Good Tree* (Gateway Press, Inc.: Baltimore, 1974), 205.

²A. J. Fretz, *A Brief History of Bishop Henry Funk and other Funk Pioneers* (Mennonite Publishing Co.: Elkhart, Ind.: 1899), 193.

³Joseph H. Wenger, *History of the Descendants of J. Conrad Geil* (Elgin, Ill., 1914), 98-99.

⁴*Past and Present of LaSalle County, Illinois* (1877), LaSalle County Directory, Dayton Township, 580.

⁵*Gospel Herald* (Feb. 27, 1909), 767.

⁶A diary entry (Nov. 23, 24 and 25, 1895) of J. S. Coffman, found by Dr. Willard Smith, Goshen College, supports the conclusion that Noah apparently did not completely lose his Mennonite identity. J. S. Coffman says therein: that he visited Bro. Brunk at Harding, Ill., LaSalle Co. He held some meetings there in the Methodist church. Says Brunk worked in LaSalle Co. 40 years. Says also he came to Elkhart 20 years before and joined the Mennonite Church there. Says Brunk's wife and children were Methodists but that Brunk was still a Mennonite.

Recent Publications

Lehman, Adah L. *Christian Neuschwander family record 1842-1978*. 1979. Unpaged. Index. \$7.50. Order from author, P.O. Box 794, Galion, OH 44833.

Goertzen, Peter. *The Teichroeb Book*. Winnipeg, 1980. \$16.00 (Cndn.) Order from author, 309 Montgomery Avenue, Winnipeg, Manitoba, Canada, R3L 1T5.

Kuepfer, Mrs. Menno W., and Alvin N. Roth. *History and Genealogy of Andrew and Lydia (Getz or Goetz) Kuepfer*. London, Ont. Pp. 80 \$3.00. Order from Alvin N. Roth, 24 Regina Street, London, Ontario N5Y 3B7.

Yantzi, Lily Mae. *Family tree of Daniel and Barbara Brenneman up to June 1979*. Glen Allen, Ont., 1979. Pp. 45. Index. \$3.50. Order from Mrs. Henry Yantzi, R.R. 1, New Hamburg, Ontario NOB 2G0.

Lebold, Ralph A., ed. *The John B. Leis Family; History and Genealogy 1979*. Pp. 50. \$5.00 Order from Wilbert Lichti, R.R. 2, Baden, Ontario NOB 1G0.

Habegger, David. *The Valentine Krehbiel & Susanna Ruth genealogy*. 1976. Pp. 17. Order from author, 2457 Perry, Wichita, KS 67204.

Descendants of Michael E. Yoder, 1874 to 1980. Pp. 25. Index. \$3.00. Order from Eli A. Yoder, Route 1, Holmesville, OH 44633.

Graber, Lester F. *John E. Borntrager and Barbara Mishler, 1837-1980*. 1980. Unpaged. Index. \$6.00. Order from author, Route 2, Smiley, TX, 78159.

Yoder, Paton. *A Yoder Family History: Jacob, Samuel, Jonathan and Slonecker, Naomi King. Genealogy of the Jonathan and Leah (Stoltzfus) Yoder family*. Pp. 90, plus 4 pages photographs. \$6.75 postpaid. Order from Paton Yoder, 1608 S. 14th St., Goshen, IN 46526.

Oberholser, Robert Martin. *The Salisbury Township Oberholsters; a record of the Ancestors and Des-*

cendants of Christian Oberholser (1798-1884) and Susanna Kurtz (1805-1860). Freehold, N.J., 1980. Pp. 45. Order from author, R.D. No. 2 Aredena; Freehold, N.J. 07728.

Bixler, Elma. *My Swiss Heritage*. Orville, Ohio, 1979. Pp. 176. \$8.00. Order from Mrs. Rueben Bixler, R.D. 3, Orrville, OH 44667.

Roupp, Paul E. *Roots Continuing Generation: Hess-Stauffer Genealogy*. Hesston, Kans., 1980. Pp. 228. \$12.50 postpaid. Order from author, Box 146, Hesston, KS 67062.

Ratzlaff, Agatha, ed. *The Koslowsky Family 1769-1979*. 1979. Pp. 69. \$11.00. Order from author, 13718 Glen Place, Surrey, B.C. V3V 6L5 Canada.

Huss, Arlene, et al. *The David and Anna Miller Story*. Scottdale, Pa., 1979. Pp. 430, including index. \$9.00; chart \$3.00. Contact Winifred Paul, 12 Park Avenue, Scottdale, PA 15683.

Book Briefs

People's Place, an arts and crafts educational center specializing in Amish and Mennonite life located in the village of Intercourse, Pa., has published two very attractive and informative booklets. *Twenty Most Asked Questions about the Amish and Mennonites* is a 96-page booklet bound in a glossy full-color cover that attempts to carry out the difficult assignment expressed in the title. The second is a 64-page booklet bound in a glossy full-color cover and entitled *A Quiet and Peaceable Life*. The first is by Merle and Phyllis Good, the founders and managers of People's Place, and the second is by John L. Ruth, a widely known historian and story-teller among his people, who lives in Vernfield, Pa. The latter booklet is a combination of excellent photographs with well-chosen biblical and other quotations, plus a few explanatory paragraphs. The price of \$2.95 each is reasonable in light of the size and attractiveness of these booklets. They together serve both to convey something of the group

spirit and life as well as to leave a gentle but appealing witness to the nature and content of a satisfying life-style. They may be purchased in many shops and bookstores or ordered directly from People's Place Booklets, Main Street, Intercourse, PA 17534.

Baker Book House of Grand Rapids, MI 49506 issued in 1979 a limpbound edition of *The Early Christians* by Eberhard Arnold. An earlier edition of this same work published by the Plough Press, Rifton, N.Y. 12471 in 1970 bore the sub-title line "After the Death of the Apostles" while this edition has "A Sourcebook on the Witness of the Early Church." The purpose of this book is to render the practical service of allowing the original testimonies of the transition period between earliest Christianity and the organized Church to speak to our times today. And speak it does, forcefully, joyfully, crucially. To this Baker edition has been added a one-page foreword by Roland Bainton and a somewhat revised Preface to the English Edition. A few typographical and other minor changes have been made in the text and in the footnotes. This new edition, while somewhat less expensive in price (\$8.95 rather than \$12.75 for the Plough cloth-bound edition), is also considerably less handsome since the woodcut originally opposite the titlepage, and the early Christian symbols—printed in gold on red paper subdivision pages as well as the beautiful black and gold and red illuminated letters introducing new chapters—are either omitted entirely or retained only in black and white. The Plough edition is still available at the above-mentioned reasonable price for this extraordinarily fine piece of book-making. Both offer an appealing and richly informative exposure to the life and convictions of the early church. —Gerald C. Studer

Corrigendum

The July 1980 *MHB* carried a book review by Gerald C. Studer on *Schwenckfeld in His Reformation Setting*, by Peter C. Erb. The publisher is the Schwenck-

felder Library, Pennsburg, PA 18073; Judson Press did the printing.

Book Reviews

Redekop, Calvin, *Strangers Become Neighbors*. Scottdale, Pa. & Kitchener, Ont.: Herald Press, 1980. Pp. 305. U.S. \$19.95. Can. \$23.15.

Intentionally or not, Mennonites have normally created a certain amount of excitement and change upon entering a new country, whether it be Russia, Canada, Mexico, or the Paraguayan Chaco. This new book by Calvin Redekop documents the development of a mutually helping relationship between a number of indigenous groups and a religious minority. The Paraguayan Chaco provides a fascinating drama in which several minority groups, one more advanced than the others, have worked together toward achieving mutual and individual goals. The relationship was never smooth, predictable, or confident but, in spite of some serious confrontations, the underlying objective of helping each other achieve such goals was never forsaken.

Strangers Become Neighbors, while written by an accomplished sociologist-anthropologist, succeeds remarkably well in communicating an engaging story to a readership far wider than the technical interests of his scholarly peers. Perhaps Chapter Ten is the only exception and this chapter could be omitted by the lay reader whose acquaintance with the lingo and the theories of anthropological research is minimal.

The large lowland plain called the Chaco, which in its totality reaches into Argentina, Bolivia, and Paraguay, has created in Paraguay an environment relatively simple so far as the national political-economic system is concerned. It was into this situation that a number of minority groups, mainly passive and faltering, were thrown together and forced to establish a workable society. The ensuing "fledgling" society that has emerged in the central Chaco involved eight different groups of Indians, a sizable contingent of

Paraguayan nationals, those representing the Catholic and Protestant missions, and finally the Mennonites who are the largest contingent and the greatest force in every respect. Each of these groups either came or remained there for diverse reasons so that the region presents a picture of either great potential interaction or explosive competition and conflict. The Mennonites who settled there hoping to remain a minority group left alone to live their own life, have found themselves instead becoming the leaders responsible for the physical, economic, social, and religious well-being of these other societies very different from their own.

The central irony is that a persecuted religious minority which has searched for lands where it could live in relative privacy and freedom has become involved, however innocently, in displacing and imposing itself upon others. This instance represents the ultimate fruition of a sectarian society developing its own systems touching every facet of human life. The consequences of this situation which exempted the Mennonites initially from practically every requirement expected of normal citizens has seen the emergence of a church-state that has progressed even beyond the Russian Mennonite experience.

Redekop has described the background, the maze of interrelationships, and the effects of modernization with commendable detail, thoroughness, illustration, and pertinent observations. To enrich this account further the author has included a series of fine illustrations by Duane A. Graham introducing each chapter plus many statistical tables, photos, maps, plans, and graphs beside four pertinent appendices, footnotes, bibliography, and several indices.

Edgar Stoesz, Associate Executive Secretary for Overseas Service of Mennonite Central Committee, has written an introduction out of his own long acquaintance and repeated visits to the Chaco Mennonite communities since 1967. Redekop was a fitting choice by the Mennonite Central Committee to do this ten-year progress evaluation of the

Indian Resettlement Program subsequent to the earlier study made by anthropologist Jacob Loewen. Redekop's field work included general survey work, personal interviews, and group meetings. This assignment included furthermore the drawing up of proposals for the enhancement of the modernization process and for assisting the indigenous population in making more effective strides toward their own goals. Redekop has then written this book, neither as an anthropological field study nor as a documented history, but rather, as he says: "I have tried to describe as accurately and objectively as possible what I see taking place in the Chaco. . . . I see the events in the Chaco as the struggle of the forces of the Christian religion working toward the realization of the Kingdom of God."

Here are to be found both the trauma and the practical implications, for example, of an offensive against infanticide, on the one hand, and the unexpected and amusing identification on the other of the lowly privy as "a status symbol signifying the degree to which the Indian family has adopted Mennonite ways,"—not to speak of the passing mention of the cooperative as a possible key to the survival of the Mennonite settlements.

As Stoesz has said in his Introduction, ". . . Redekop has furthered the cause of transcultural brotherhood by making the fascinating Chaco story available," noting also that to some extent *Strangers Become Neighbors* constitutes an update of sociologist J. Winfield Fretz' earlier book *Pilgrims in Paraguay*.

A few typographical errors mar this publication, the most glaring of which is the repetition of the greater part of an entire paragraph on p. 232, as well as the omission of a zero in a statistic on p. 72, "more" for "move" and "have" for what should probably be "have given" on p. 128, and the misspelling of tobacco on p. 168.

—Gerald C. Studer

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Seventieth-Birthday Tribute to J.C. Wenger

Paul Mininger

Becoming Friends. It was fifty years ago last summer that the J.D. Mininger family in Kansas City got into their 1929 Model-A Ford, and drove for the first time to visit the relatives in Eastern Pennsylvania. Family visits included the home of my father's cousin, Jonas Detweiler, the father of Ruth Wenger. While we were visiting the Detweilers we met John C. Wenger who was a good friend of David, Ruth's brother.

We became better acquainted in 1933 when we were seniors at Goshen College, graduating in the class of 1934. In the fall of 1934 Mary and I moved to Souderton, Pennsylvania. I attended the Eastern Baptist Seminary and the University of Pennsylvania on Walnut Street in Philadelphia at the same time. J.C. attended Westminster Seminary on Pine Street. We would often ride together to Philadelphia on the Reading Railroad. During these hours we solved many of the world's problems and a few of our personal problems.

In 1937 I came to Goshen College and started my work there as a teacher. In 1938 J.C. and Ruth came. We also worked together for many years in the North Goshen Mennonite Church. He served as deacon, minister and also as bishop of the congregation. We were also neighbors, and our lives were closely intertwined as we raised our families. We have many happy memories of those days. We also worked together in the Indiana-Michigan Christian Workers' Conference and in the Indiana-Michigan Conference.

The Life and Times of J.C. Wenger. I have no stories to tell you this evening, but I do want to tell you a little about the times in which John Wenger and I

lived. I am not going to enlarge upon these themes, but simply identify a few things that characterized the times through which John and I have lived.

The Mennonite Search. The Mennonite Church during these fifty years has been engaged in a very earnest search. This search was going on when we were students at Goshen College and has been continuing ever since.

It was first of all a search for identity. The Mennonite Church was emerging from a rural background. The past had been controlled principally by tradition. Changes were beginning to take place and we were searching for a new identity in the world in which we found ourselves. Throughout the years John C. Wenger was involved in this search for identity, and he has made his contribution in helping to determine that identity.

The times of John C. Wenger have also been characterized by a search for the locus regarding the Christian faith and life. Where does authority rest? During these

fifty years it has moved from one place to another.

There has also been a search for an answer to the question of the role of tradition in the life of the church. How does tradition fit in? If you grow up in an environment in which tradition is the principal force, how does that fit into a world of rapid social change?

Very close to the center of John's concern in his search has been: What is the nature and role of the Bible in the Christian experience and in the articulation of the Christian faith and life. What is its role in the life of the church? And as you know, he has made a significant contribution to thinking about that question and that issue.

The search has also been one of seeking an authentic Christian style of life. The problem in earlier days was defined as the meaning of nonconformity to the world. How can we remain faithful in living the Christian life in the modern, secular world?

Closely related to this was the question of how the Christian, in formulating his style of life, relates to culture, and to the larger society.



J.C. and Ruth Wenger, December 19, 1980, on the occasion of J.C.'s seventieth birthday, a "J.C. Wenger Celebration" at the Athenian Room, Greencroft Center, Elkhart, Indiana.

Then there was also the question of the nature of an authentic congregational life in a post-rural society. It cannot be the same as it was at Rock Hill, where John spent many of his younger years. What is an authentic congregational life to be like today? John has searched and given a great deal of thought to this question.

There has also been the question of how the contemporary church can best carry out its mission in the world. How can the congregation, in particular, carry out its mission in the culture and society in which it lives?

John C. Wenger has also worked at the problem of bringing about change in the church without producing schism. Too often in the past, change in the church was accompanied by separation from those who differed with us. How to bring about change without schism is a continuing problem.

Related to this is the question of how to resolve conflict. When there is change, there is almost always conflict. So how do you resolve conflict? Nonresistance has some relevance for conflict resolution, but our churches have not achieved much skill in it.

Another issue that has characterized the church's search is the nature of authentic Christian leadership, and the methods of selecting and preparing leaders for the church.

Other questions that have preoccupied the life and times of John C. Wenger have been: how can we bring about a greater measure of unity within the Mennonite family; how should the Mennonite Church relate to Christians of other traditions; what is the relationship of peace and nonresistance to the gospel?

In this search, John C. Wenger has possessed a number of

unusually fine qualities that prepared him for it. I need not tell you about the quality of his spiritual life. He started out as a young man with a vital Christian faith, a personal relationship to God through Christ, a life lived in the Spirit and expressed in love. Devotion, prayer, commitment, loving obedience: these qualities characterized John C. Wenger.

John C. Wenger has had the conviction that God is working in the world through the church. He has also believed that God has a mission for that little group of people called the Mennonites. This conviction was strengthened during his years of study at Goshen College. He came to Goshen to prepare for a career in medicine. When he left Goshen College he dedicated himself to the study and teaching of church history and theology. This was his calling. He was to be a student and a scholar. In his studies John came to certain convictions, and there emerged in his mind and heart a vision of what the church might become. He felt led to accept as his life project the articulation of that vision, and participation in moving the Mennonite Church toward the achievement of that vision.

He did this through teaching. Clarity was the principal quality of that teaching, whether undergraduate college students or seminary students. He did this through preaching — he has probably preached in most of the congregations of the Mennonite Church and in many related churches. He did this through writing — someone has said that he is the most published Mennonite in history. He did this through speaking on many occasions. He has also been a pastor. He not merely talked about his vision in the abstract; he attempted to find ways and

means of implementing it in the life of congregations. He was also a pastor to many pastors. Likewise he was a pastor to thousands of people who wrote letters to him and whose letters he answered. Beyond this, he participated in many aspects of Mennonite life, as bishop and leader in many positions within district conferences as well as church-wide organizations.

John C. Wenger has also had an overriding concern for the unity of the church. There was nothing that seemed to pain him so much as conflict, and he worked hard to bring about reconciliation.

His continuing concern is that the Mennonite Church of the future might be faithful to Christ.

He has been carried along by a faith in the Lordship and the Headship of Christ. He believes in the power of the Gospel and the authority of the Word of God. He has confidence in the Holy Spirit whom he has seen working in the gathered church. In talking with him a few days ago I sensed a confidence in the future which was more than Pollyannaism. He has confidence in the youth of the church today. He is optimistic about the future of the church. He spoke with great joy about the seriousness with which congregations are taking responsibility for their life and witness.

He is especially concerned, he told me, about three specific issues as the church faces the future: how the church is going to handle wealth, how the church is going to relate to the war question, and how the church will respond to social injustice in the world.

This is the John Wenger that I have known, and that I know today.

To my knowledge there is no Mennonite who is more widely

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known and trusted, there is no one for whom there is so much affection, as John Christian Wenger. Tonight, John, we salute you. We thank God for your gifts; we thank you for the way you have developed and used these gifts. We thank Ruth and the family for your generosity in sharing him with us. We thank the church, the college, and seminaries for the opportunities they have given you, John, to exercise your gifts. This evening we want you to know that your life, your work and your ministry are appreciated. We love you and we trust that God will give you many more years of service: to preach, to teach, to write, to counsel with us, and above all, to fellowship with us. May the Spirit of God sustain you and give you joy and hope in the days ahead.

*Response from J.C. Wenger
At the Athenian Room,
Elkhart, Indiana
December 19, 1980*

First of all, my gratitude to Goshen College, to Herald Press, to Goshen Biblical Seminary, to the congregations I've tried to serve, and to our entire Family of Faith—especially to my students since 1938.

Second, my gratitude to God through Christ for His love and mercy, and grace and forgiveness.

Third, gratitude to our sons and daughters, and our grandchildren, for giving us such a full and satisfying life. Ruth and I have found deep fulfillment in our family.

Thank you all once again for your kindness and grace in giving us such a delightful evening.

Friends Recognize J. C. and Ruth Wenger

John Bender

Mennonite historian and theologian J.C. Wenger will become the first lecturer in the newly-created J.C. Wenger Lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, Goshen Biblical

Seminary President Marlin E. Miller announced at a recognition dinner for J.C. and Ruth Wenger, December 19, 1980.

More than 225 colleagues, friends, and family from northern Indiana, Michigan, Illinois, Ontario, Pennsylvania, and Virginia came to honor the Wengers in the Sideboard Restaurant's Athenian Room in Greencroft Center, Elkhart. Mrs. Wenger celebrated her birthday December 19; J.C. celebrates his seventieth birthday on Christmas Day.

The celebration was sponsored by Goshen Biblical Seminary, Goshen College, and the Indiana-Michigan Conference of the Mennonite Church.

"It was an evening of very delightful surprises for my wife and me," J.C. said. "I had only been told to keep that date open. There was so much warmth expressed and all our children and grandchildren, except a four-year-old, were there. My brother Herbert C. Wenger and his wife from Perkaspie, Pa., and my sister and husband, Thelma and Paul L. Harley from Telford, Pa., were also present."

The tributes to Brother Wenger, the designation he prefers to honorific title, ranged across church, family, personal, and ecumenical themes. He has been called one of the best known Mennonites and the most published Mennonite in history.

The dinner celebration featured a cappella singing of favorite hymns selected by Ruth Wenger, including "When All Thy Mercies, O My God," "I Love Thy Kingdom, Lord," and "A Mighty Fortress is Our God." Galen Johns, executive secretary of Indiana-Michigan Mennonite Conference led the singing. Son John Paul Wenger of Saginaw, Michigan, showed a number of family slides.

Long-time colleague and former Goshen College President Paul M. Mininger drew reflections from 50 years of acquaintance and association with J.C. Wenger who graduated from Goshen College in 1934, followed by study at Westminster Seminary, Philadelphia, and Princeton Theological Seminary. He

attended the universities of Basel, Chicago, Michigan (MA in Philosophy) and Zurich (ThD). Among Bro. Wenger's teachers in Zurich were Karl Barth and Emil Brunner.

J.C. and Ruth D. Detweiler were married in 1937 in her home area of Bucks County, Pa. J.C. grew up in neighboring Chester County in the community of Honey Brook.

In 1938 Wenger began to teach at Goshen College and later at its Biblical Seminary. (Since 1958 Goshen Biblical Seminary has been associated with Mennonite Biblical Seminary as part of the Associated Mennonite Biblical Seminaries, since 1969 sharing a common facility and faculty in Elkhart.)

J.C. Wenger has served as deacon, pastor, and bishop within the Indiana-Michigan Mennonite Conference, as well as on conference and churchwide committees and boards, including the Historical Committee, Publication Board, Board of Education, and on the Presidium of Mennonite World Conference.

Wenger taught at Eastern Mennonite and Union Biblical (India) seminaries, and served on the committee on Bible translation which prepared the *New International Bible*. He currently teaches historical theology at the Associated Mennonite Biblical Seminaries.

Mininger characterized J.C. as a person showing "a spirit of love, devotion, prayer, commitment, and loving obedience. There is no Mennonite who is so widely known and trusted and regarded with so much affection." J.C.'s involvement in the church's search over the past 50 years, Mininger said, included seeking answers to how the Christian relates to the structures and values of the larger society; self-identity; authority; nature and role of the Bible and tradition; life-style; mission; change without schism; conflict resolution; the deeper meaning of nonresistance and peace; unity within the Mennonite family; ecumenism. "I present this search to you as the agenda for the next 50 years," said Mininger.

John Ruth, Mennonite pastor and English professor from Harleysville, Pa., addressed the group on "Questions Historians Ought to Ask." He cited J.C. Wenger as one of the persons who has a special relationship to "our church in giving us access to our history." Ruth said, "Our spiritual covenant reveals the real reasons why we do what we do," and the historian's "skills of discovery guide us to our peoplehood past, present, and future."

Ruth suggested that historians take a closer look at popularizing Mennonite stories from the seventeenth century, an unmined part of Mennonite history, he called the period. He said Mennonites should be more curious about their ethnic stubbornness in relation to the Amish/Mennonite schism of 1693, for example, and throughout the 455 years of Anabaptist-Hutterite-Mennonite-Amish history, to examine "what the evangelical groups thought who thought Mennonites are good only if evangelized."

Ruth asked for more treatments of "the fire that exists among us" in mutuality, yieldedness, Mennoniting-your-way, facing affliction. What happened to Mennonites in the Civil War? Where did the children go? What was the westward migration like? How will the church again be the moral arbiter in disputes where the covenant bond breaks down? Ruth himself is involved in popularizing the Mennonite story through films, literature, and related projects.

Goshen College President J. Lawrence Burkholder presented Brother Wenger with a baptismal bucket and ladle created by Marvin Bartel, potter and teacher at Goshen College. On the bucket are inscribed some of the words from the baptismal service undertaken by a small circle of students January 25, 1525 in Zurich, Switzerland which represents the beginning of the Anabaptist movement. The group later came to be called Mennists or Mennonites after the Dutch Anabaptist leader Menno Simons (1492-1561).

Guests paid brief tributes to

John Christian Wenger as a peacemaker; as a "man of compassion"; as a model of devotion to church and loyalty to family; as a "servant of the Word," whose influence spans teaching, preaching, writing, counseling, and Bible translation; as a teacher whom international students appreciate; as one who stepped into the planning committee of Mennonite World Conference at a crucial long-range development juncture; as one who respected me as a "farmer-preacher", as a boyhood hero; as a young man "pushing a cart selling ice cream up and down Broad Street in Souderton, Pennsylvania"; as a neighbor; as one "whose picture comes before the Christian world in the interest of the church universal . . . the enemy is too great for a divided church."

Mennonite Biblical Seminary President Henry Poettcker presented Wenger with eleven limited edition prints of Amish folk art by nineteenth century Lancaster County Amish cabinetmaker and painter Henry Lapp.

Brother Wenger responded to the accolades with characteristic humility. He expressed appreciation to friends and colleagues, gratitude to God "for his love, grace, mercy, and forgiveness," and to "our sons and daughters and grandchildren for a full and satisfying life. Ruth and I have found deep satisfaction in our family."

J.C. will continue to teach two to three courses at AMBS by annual appointment. Currently his nonteaching load includes completion of a lay commentary study of the Book of Romans—and dreaming for the first year of the lectures that carry his name. The series will begin sometime in 1981. It is sponsored by Goshen Biblical Seminary, Goshen College, and Indiana-Michigan Mennonite Conference.

The J.C. Wenger Lectureship is designed to make Mennonite history, biblical studies, and theology more widely accessible to the Mennonite Church. Teachers in church schools and other church leaders will be chosen to prepare future lectures during the

three-to-five-year term planned for the series. The annual series will include three popular lectures available to church, conference, college and seminary groups. "The basis for doing these lectures is to continue doing for the church what J.C. does well—Mennonite storytelling," said Marlin Miller.

The Wengers have two sons, two daughters and eleven grandchildren. Ruth worked as an R.N. The couple recently moved to a new home at Greencroft, a multi-service residential facility in Goshen. Their new address is 1300 Greencroft Drive, Apartment 1, Goshen, IN 46526.

Mennonite Life in 1886

In 1868, William Graybill (1833-1902) became a preacher at the Cross Roads Church near Richfield (Juniata County), Pennsylvania. One of his several trips to Mennonite churches further west is chronicled below.

William's son, Bishop William W. Graybill (1880-1958), was also a well-known church leader, charged with the Mennonite churches in Juniata County during his era.

MHB is grateful to Noah Zimmerman, curator of the recently established Mennonite "Historical Center" (Richfield, Penna), for permission to publish this diary excerpt, significant for the glimpses the reader may glean about Mennonite life and piety in 1886.

—L.G.

A Trip to the West, May 5 to June 9, 1886

Diary Entry of William Graybill

I left home in company with J. Y. Shelley on May 5. At Mifflin at five o'clock in the evening. Arrived at Altoona at seven. Arrived at Pittsburgh at eleven o'clock. On the sixth we got to Chicago at six o'clock. We stayed till ten o'clock. Took cars next morning, the seventh. We crossed the Mississippi River. Next we arrived at Des Moines, the state capitol of Iowa. Then we came to Council Bluffs, then crossed the Missouri River to Omaha. There we took the cars and arrived at Hastings,

Nebraska. Then to Juniata at eight o'clock the next morning. I took my dinner at two o'clock with John Hills in Juniata. There I was met by J. Foster Shelley. He took me to his mother's home.

The next morning, the ninth, a Sunday, we went to preaching at the Mennonite Church. There we met Bishop Albert Schiffler and Preacher Jonas Nice. We stayed all night at our Aunt Mary Snyder's. Next day, the tenth, we went to Jacob Lapp's, and from there to Henry Gingrich. From there to Daniel Bitner. Took dinner there. In the afternoon we went to see Brother Solomon Martin. Took our supper with Jacob Lapp, then we spent the evening at Hufmans. Stayed all night at Brother Burkhardt's. Next morning, the eleventh, we went to Preacher Nice. In the afternoon we went to Sister Shelley, stayed all night at Brother Schiffler's. Next morning, the twelfth, Foster and myself, in company with J.Y. and E. Shelley, went to Hastings. Stayed all night at John Winey's. Next day, the thirteenth, myself, in company with Mrs. John Winey, went to see Mr. Garber and family. From there we went to Brother Jacob Snyder's all night. Next morning, the fourteenth, Jacob Snyder took us to brother Ebersole's. Took dinner there. Took the cars at Blue Hill to go to Osborne County, Kansas, and arrived at Bull City, Solomon Valley on the fifteenth. Stayed all night at George Zimmerman's.

On the sixteenth, a Sunday morning, Sterling Zimmerman got a conveyance, and took some six miles to the Mennonite Church. There was preaching. There was Bishop Niswanger [Neuenschwanger] and Preacher Caleb Winey, and a goodly number of our friends from Pennsylvania. Took dinner at Brother Winey's. From there brother Christian Graybill took us to David Zimmerman's. Took supper there. Stayed all night at Brother Graybill's. Next morning, the seventeenth, we went to his father, Michael Graybill. Took dinner at Brother Graybill's, then we spent the afternoon at Brother Seaman's, and from there to John Snyder's. Took our supper there.

From there we went to Brother Caleb Winey's. Next morning, the eighteenth, then to Abraham Shellenberger's, and over dinner at Bishop Niswanger's [Neuenschwanger's]. Preaching in the evening in the church. It was largely attended. We stayed all night at Brother Griechbaum's [Kreibbaum's]. Next morning, the nineteenth, we went to Samuel Miller's over dinner. From there Preacher Winey took us to Alton City. We took supper at George Zimmerman's. We stayed all night with Henry Winey. Next morning, the twentieth, we took cars at Alton to Beloid. From Beloid to Solomon City. There we laid over till four o'clock. From there to McPherson. From there to Salina. We stayed all night at Salina.

Next morning, the twenty-first, we took the cars at Salina to go to Newton, Harvey County, Kansas. There I met Amos Graybill, my brother. He moved to Kansas nine years ago. I was at his place all night Saturday until Sunday morning, the twenty-second. From there about twelve miles to Brother Heatwole's. Took dinner there. After dinner we had preaching. About two miles to preaching, in a schoolhouse. The house was crowded with people. After preaching we went home with Preacher Weaber. Stayed all night at Weaber's. Next morning, the twenty-third, Brother Weaber and wife took us in the country to their son and other friends. From there we had preaching in the evening. The meeting was largely attended. After preaching I went home with my brother, Amos Graybill, all night. Next morning, the twenty-fourth, I spent one day with my brother. Next morning, the twenty-fifth, we gave the parting hand and bade farewell, and I took the cars at Newton for Kansas City. From there to Freeport, Illinois. We arrived at Freeport on the evening of the twenty-seventh. On our way to Freeport, we met Bishop Nice and Bishop Hartmann. We stayed all night at Brother David Ebersole's.

Next morning, the twenty-eighth, we went three miles from there to the church to Conference at ten o'clock. After Conference we then went to Brother Isaac

Lapp's for dinner. After dinner we met at the church again at two o'clock for Conference. After Conference adjourned, we went to Brother Benjamin Shoemaker's all night. Next morning, the twenty-ninth, Brother Shoemaker took me to Henry Beidler's. There I took my dinner. After dinner we went to church for afternoon services. After preaching, I went to Brother Jacob Horst's for supper. Then we went to church in the evening for preaching. The meeting in the afternoon and in the evening was largely attended. After preaching, we went to John Fortner's and stayed all night.

Sunday morning, the thirtieth, there was communion. I was made to feel glad to see so many dear brethren and sisters partake at the Lord's table. I then took dinner at Brother Brubaker's. From there we went to Brother Shoemaker's, then to Brother Ebersole's all night. Next morning, the thirty-first, we went to Freeport and took the cars and arrived at Elkhart on the first of June, and took our dinner at Brother J.F. Funk's and we stayed all night at Brother Funk's. Next morning, the second of June, J.F. Funk and myself went to a funeral to Y. Miller's, eighteen miles to the Clinton Church. We had preaching in the evening at the Yellow Creek Church. Stayed all night at Joseph Gingerich's. Next day being Ascension Day, the third, there was preaching at the same place. Took dinner at Sister Buzard's. Her son was there at the time. After dinner we had worship. Before I left, Father Buzard took me to Brother Noah Metzler's. Preacher Metzler took me to the Halderman Church for the evening services. We had many people there. There I met brother and cousin, Christian Martin, formerly from Juniata County. I stayed all night at Brother Martin's.

Next morning, the fourth, that day I spent at Brother Martin's. That night I stayed all night with Cousin Peter Martin in Wakarusa. The next day, the fifth, Christian Martin took me to Preacher Muma's. From there we went to Bishop Beidler, being unwell at the time. In the after-

noon, Muma took me to brother Longacre, who is sick. That evening we had preaching at Halde- man's Church. It was largely at- tended. I was at Brother Mar- tin's.

Next morning, Sunday, the sixth. Brother Martin took me to the Shaum's Meetinghouse for preaching. The church was crowd- ed with people. After preaching I went home with Elder Brubaker. Brother Shaum was there too. Brother Brubaker and Preacher Shaum took me to Elkhart to preaching. After preaching I went home with Brother J.S. Coff- man. Next morning, the seventh, I was in the office of the *Herald of Truth*. I took dinner with Brother Summers. After dinner I took the cars in Elkhart for Penn- sylvania, and I arrived at Altoona on the eighth, at twelve o'clock. I stayed that night with my brother, J.E. Graybill. Next morning, the ninth, I took the train at seven o'clock. Got to Mifflintown at ten o'clock. There my son met me with the carriage to go ten miles home. I met my family. All well.

Anabaptist Sources in the Archives of the Mennonite Church

From time to time lists of significant archival holdings have been published in the MHB, such as the listing of one-hundred genealogical collections in the October 1978 issue. Additional published listings of source materials are also scheduled over the next year.

In this issue, we list the Anabaptist source materials in manuscript form in the Robert Friedmann Collection (Hist. Mss. 1-404).

Most of these are Friedmann typescripts. Some include interpretive commentary and dating by Robert Friedmann.

The sources are basically of two types: confessions of faith (Glaubenszeugnisse), and epistles. Almost all of these are in the German language. The two groupings of materials have been arranged by Steve Reschly.

— Leonard Gross

Anabaptist Sources in the Robert Friedmann Collection

Anabaptist Testimonials of Faith, 1527-1652 Listed Chronologically

Ordnung der Glaebigen; wie ein Christ leben soll. [Leonhard Schiemer?]. 1527.

Eine Predigt ueber Jeremias 7 und 9 aus sueddeutschen Taeuferkreisen, vormals Hans Langenmantel zugeschrieben. 1527

Leonhard Schiemer, Ein wahrhaftig kurz Evangelium heute der Welt zu Predigen, written in prison at Rattenburg am Inn. December, 1527.

Zwei Paraphrasen ueber das "Vater Unser" Gebet aus dem Jahre 1527, von Leonhard Schiemer und Hans Lange- mantel, mit Zusaetzen ueber das rechte Beten Von Hans Schlaffer. 1527.

Fuenf schoene Schriften: Von der Genugtuung Christi; Von der Ehescheidung; Von zweierlei Gehorsam; Von der Hoerung falscher Propheten; Von boesen Vorstehern. 1527-1528.

Hans Schlaffer, Testament und eigen Bekenntnis gegen Gott, written the evening before his execution. February 2, 1528.

Melchior Rink, Sendbrief and die Bruedern und Schwestern im Hessen aus dem Gefaengnis zu Haina, Hessen, und eine Schrift ueber die Kindertaufe. 1529-1531.

Aufdeckung der Babylonischen Huern und Antichrists. Ca. 1530

Peter Riedemann, Rechenschaft des Glaubens, written in prison at Gmunden in Upper Austria. 1530-1532.

Joerg Maler, Widerruf. 1533.

Hans Haffner, Von einem wahren Ritter Christi. 1535.

Ulrich Stadler, Vom ehelichen Stand, part of a Gemeindeord- nung. 1536-1538.

"Ein anonymes Taeuferbekenntnis aus Sueddeutschland, ca. 1540."

Published by Hans J. Hiller- brand in *Archiv fuer Reforma- tionsgeschichte*, 50 (1959), pp. 42-50.

Hans Schmid, Rechenschaft vom Abendmahl und seiner rechten Bedeutung, written in prison at Aachen. 1558.

Handbuechlein wider den Prozess der zu Worms am Rhein wider die Brueder ausgegangen ist. Ca. 1558.

Klaus Felbinger, Rechenschaft des Glaubens, schriftlich dem Herrn zu Landshut in Bayern ueberstellt. 1560.

Hans Maendl, Eustachius Kotter, and Joerg Rack, Glaubensbe- kenntnis dreier Mannsperso- nen, written in prison at Inns- bruck. 1560.

Leonhard Dax, Refutation und grundliche Widerlegung etlich Laesterungen der Gottlosen wider die Gemeinde Christi, ... gestellt auf 26 Artikeln, die sie wider uns, die Hutterischen Brueder, einfuehren. 1561.

Paul Glock, Rechenschaft und Glaubensbekenntnis, written in prison in Fortress Hohenwitt- lingen in Wuerttemberg. 1563.

Leonhard Dax, Verhoer zu Altzey in der Pfalz. 1567.

Niclas Geyerspuechler, Verant- wortung vor dem Gericht zu Innsbruck. 1567.

Hans Arbeiter, Bekenntnis des Glaubens und Rechenschaft. 1568.

Treatise against the Hutterites in Moravia. Polish, 1570.

Kinderbericht, ein Hutterischer Katechismus ohne Jahresangabe. Around 1570-1590.

Ein schoen lustig Buechlein ettlicher Haubtartickhel unsers Christlichen Glaubens ... [Peter Walpot?]. 1577. Notes, intro- duction for projected publication.

Codex Ritualis. Excerpts. 1599.

Taufreden und Taufagenden der Hutterischen Brueder. Ca. 1599 and later.

Joseph Hauser, Unterricht, dass die Gemeinschaft der zeitlichen Gueter eine Lehre des neuen Testaments sei. 1605.

Andreas Ehrenpreis, Ein Send-schreiben . . . 1652.

Auslegung eines Textes des alten Testaments. Fragment of a seventeenth century Hutterite mss.

"Ueber eine taeuferische Liederhandschrift des 17. Jahrhunderts. *Mennonitische Blaetter*, 40 (1893).

Fragment. Undated.

Von der eiferlichen Gestalt. Undated.

**Anabaptist Epistolary Documents,
1527-1658
Listed Alphabetically**

Adams, Heinrich. 3 letters, 1558.

Amon, Hans. 18 letters, 1535-1542.

Aschelberger, Stoffel. 4 letters, 1540.

Bair, Johannes. 1 letter, 1548.

Binder, Matthias. 3 letters, 1573-1574.

Braidl, Klaus. 3 letters, 1596-1604.

Braitmichel, Kaspar. 1 letter, 1545/1546.

Brandhuber, Wolfgang. 1 letter, 1529.

Donner, Hans, and Seidel, Hans. 1 letter, 1538.

Ehrenpreis, Andreas. 9 letters, 1642-1658.

Endris, Margarete. 9 letters, 1642-1658.

Endris, Margarete. 1 letter, 1574.

Erfordter, Antoni. 3 letters, 1538-1540.

Fasser, Joerg, and Lanzenstiel, Leonhard. 7 letters, 1536.

Felbinger, Klaus. 2 letters, 1560.

Fest, Ludwig. 1 letter, 1533.

Fuechter, Kuntz. 1 letter, 1532.

Glock, Paul. 16 letters, 1563-1574

Goller, Hensel. 1 letter, 1593.

Griesbacher, Wilhelm. 1 letter, 1535.

Griesinger, Onophrius. 5 letters, 1537-1538.

Gruber, Lamprecht, and five others. 3 letters, 1532.

Gruenberger, Veit. 1 letter, 1573.

Haegen, Thomas. 1 letter, 1597.

Has von Hallstadt, Hans. 1 letter, 1527.

Heinzemann, Conrad. 2 letters, 1558.

Hut, Hans. 1 letter, 1528.

Hutter, Jakob. 8 letters, 1530-1535.

Kaels, Hieronymus. 8 letters, 1534-1536.

Keils, Michael. 1 letter, 1607.

Ketterlin, a Hutterite sister. 1 letter, 1546?

Klaus. 1 letter, 1536.

Koehler, Benesch. 1 letter, 1584.

Krael, Hans. 1 letter, 1583.

Langenmantel, Hans. 1 letter, 1528.

Lochmaier, Leonhard. 1 letter, 1538.

Matschidl, Michael. 1 letter, 1546.

Maendl, Hans. 6 letters, 1548-1561.

Mang, Hans. 1 letter, 1567.

Marpeck, Pilgram. 1 letter, 1550.

Oberecker, Hans. 1 letter, 1536.

Peckh, Hans, and six others. 2 letters, 1533.

Rack, Joerg, and Kotter, Eustachius. 1 letter, 1561.

Riedemann, Peter. 35 letters, 1537-1550.

Rink, Melchior. 2 letters, 1529-1531.

Roth, Leonhard. 3 letters, 1539-1540.

Sattler, Michael. 1 letter, 1527.

Scharnschlager, Leupold. 1 letter, 1544.

Schiemer, Leonhard. 3 letters, 1527-1528.

Schlaffer, Hans. 1 letter, 1528.

Schlegel, Hans. 1 letter, 1574.

Schmid, Hans. 18 letters, 1555-1558.

Schmidt, Kaspar. 1 letter, 1549.

Sega, Francesco della. 2 letters, 1563.

Seifensieder, Michael. 2 letters, 1536.

Stadler, Ulrich. 6 letters, 1536.

Waldhauser, Thomas. 1 letter, 1528.

Walpot, Peter. 4 letters, 1546-1577.

Werner, Valentin. 1 letter, 1559.

Wucherer, Hans. 1 letter, 1537.

Falkenstein Castle, prisoners in. 4 letters, 1540.

Moravian Anabaptist leaders (Gemeindebriefe). 4 letters, 1540, 1590, 1621 (2).

Moravian Anabaptists to relatives in Hesse. 27 letters, 1587, 1597, 1600.

Swiss Anabaptists in Moravia to relatives in Switzerland. 8 letters, 1614.

Recent Publications

Sawatzky Genealogy, 1760-1980. Compiled by Helen C. Andres, 1980. Pp. 75. \$9.00. Order from Compiler, 2255 Ridgeway St., Abbotsford, B.C. V2T 3H4.

Roupp, Paul E. *Roots Continuing Generation: Hess-Stauffer Genealogy Hesston, Kans., 1980.* Pp. 228. \$12.50 postpaid. Order from author, Box 146, Hesston, KS 67062.

Ratzlaff, Agatha, ed. *The Koslowsky Family 1769-1979.* 1979. Pp. 69. \$11.00. Order from author, 13718 Glen Place, Surrey, B.C. V3V 6L5 Canada.

Huss, Arlene, et al. *The David and Anna Miller Story.* Scottdale, Pa., 1979. Pp. 430, including index. \$9.00; chart \$3.00. Contact Winifred Paul, 12 Park Avenue, Scottdale, PA 15683.

The Genealogy and History of Jacob H. Nightingale Schmidt. Wichita, Kans., 1977. Pp. 486. Dewey Smith, Route 2, Box 119, Montezuma KS 67667.

Peter Sharp Family History [1980]. Unpagged. John E. Sharp, 1601 Roys Ave., Elkhart, IN 46514.

Yoder, Paton, ed. *Katie* [Katie Hershberger Troyer Hostetler]. Goshen, Ind., 1980. Pp. 94. Paton Yoder, 1608 S. 14th St., Goshen, IN 46526. \$5.00 plus postage.

Schmitt, Etta S. *Genealogy of Johann Gerbrandt 1808-1881.* Goshen, Ind., 1981. Pp. 156. Indexes, photos. \$20.00 postpaid.

Order from author, 521 E. Lincoln, Goshen, IN 46526.

Family History and Genealogy of Jacob Frederick and Barbara (Brenneman) Meyer. Ruby (Gingerich) Hammer, compiler. Baden, Ont., 1978. Pp. 56. Index. \$5.00. Order from Mrs. Ruby Hammer, Baden, Ontario N0B 1G0.

Wolgemuth, Daniel M. *Genealogy of Daniel N. and Anna Engle Wolgemuth 1844-1979.* Pp. 84. Ill. Index. \$3.50. Order from author, 225 School Lane, Mount Joy, PA, 17552.

Bangs, Jeremy D. *Friesens and Cousins: a Baltic Past.* Leiden, 1980. Pp. 24. Ill. \$5.00, plus \$1.00 postage and handling. Order from Dr. C.O. Bangs, 7205 Canterbury, Prairie Village, KS 66208.

A Guide to the Mennonite Library and Archives at Bethel College

The Mennonite Library and Archives (MLA) has prepared a guide to its manuscript and archival holdings. This 350-page book contains the registers of 100 personal manuscript collections. Each register includes an introduction, biographical sketch, scope and content note, and container list. An index to the registers catalogs important subjects. The guide also provides outlines of the record groups in the archives of the General Conference Mennonite Church.

Periodic supplements to the guide will be available. Within three years the MLA plans a major update which will include approximately 100 more registers of manuscript collections. This addition will also contain descriptions of the various special collections of the MLA: photographs; slides; films; art; oral history interviews; maps; and church records. Thus the new guide will provide a current and complete description of the archival holdings of the MLA.

David A. Haury, Archivist and Acting Director of the MLA, prepared the guide, which is dedicated to John F. Schmidt,

who is now serving as a consultant to the MLA after working as Archivist since 1947. The guide will be distributed in October and is available until September 15 at a pre-publication price of \$11.95. The regular price will be \$16.95. Order from: the Mennonite Library and Archives, Bethel College, North Newton, KS, 67117.

News and Notes

The 100 Best Books to Read about Mennonites and Amish is a 32-page booklet, free upon request from: People's Place, Main Street, Intercourse, PA 17534. The 100 books are gathered into the following ten categories: Introductory; History; Peace, Social Concerns and Lifestyle; Family, Inspiration and Issues; Cookbooks; Theology; Music, Arts and Crafts; Fiction; Sociology; and Children's Books. All volumes may be purchased at a substantial twenty percent savings for individuals who become a People's Place Associate.

The People's Place (Main Street, Intercourse, PA 17534, phone: 717/768-7171) is a center of creative interpretive entertainment and education, centering in the theme of Mennonite heritage. The program of People's Place includes films: "Who are the Amish?" and the full-length feature, "Hazel's People." It also includes an Amish museum, an Old Country Store, the People's Place Shoppe, Winter Cultural Series, et al. A new Associates program now grants free admission to many features, and discounts on others (such as a twenty percent savings on book purchases). A single membership costs \$10.00 per year, and a couple membership, \$17.00 per year (for the address see above). --L.G.

Corrigendum

The caption under the photograph on page one of the April 1981 MHB should have read: "Katie (standing behind the chair on the left) and husband Jacob Hostetler (to her left, seated), with relatives" MHB regrets this error.

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Sixty Years in the Plains Mennonite Congregation

by John E. Lapp

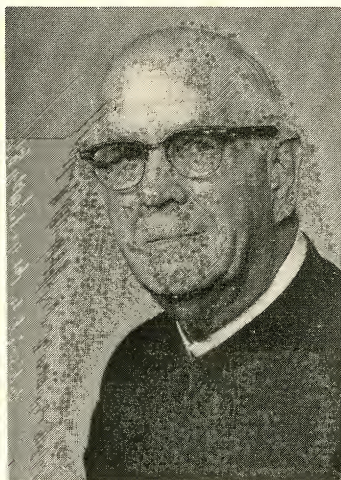
The month of June is important in the calendar of my life. I was baptized by Jonas J. Mininger on June 4, 1921, on Saturday afternoon at the annual Preparatory Service. I was ordained by Jonas Mininger on June 22, 1933, as a preacher for this congregation. On June 1, 1937, I was ordained bishop in the Franconia Meetinghouse by Abraham G. Clemmer, Warren G. Bean, and A.O. Histan. This makes the month of June a meaningful month for me.

It is sixty years ago that I was baptized; my mother carried me into this meetinghouse after my birth on September 11, 1905. So, I was cradled and nurtured in the faith, baptized into the fellowship and ordained a preacher by this congregation. My membership has continued in this congregation throughout the sixty years since.

The ministers serving this congregation when I was born were Jonas J. Mininger (1852-1937, ordained preacher May 30, 1895, and bishop at Franconia on October 24, 1905); Jacob C. Clemens (1874-1965, ordained preacher at this place November 14, 1906); and David M. Cassel (1839-1922, ordained deacon November 21, 1901). Incidentally, Mininger's second ordination occurred six weeks after my birth.

When J.C. Clemens was ordained he began to keep membership and baptismal records for the Plains Congregation. In his records he has the names of 114 persons who were baptized between November 14, 1906, and June 4, 1921. Of that number there are twenty of us still living. Only one other person of the ten who were baptized on June 4, 1921, is still living besides myself. He is Isaac Gehman, residing at the Peter Becker Home.

There are nine living members of this congregation who were bap-



John E. Lapp, Franconia Mennonite Conference leader, minister and bishop at the Plains Mennonite Church, and church-wide peace advocate within the Mennonite Church.

tized in the Plains Meetinghouse before me. They are Martha Mininger, baptized in 1905; Emma Moyer, April 1, 1912; Martha Mitman, June 30, 1912; Raymond and Edna Frankenfield, May 3, 1914; Ellen Rittenhouse, April 1 1915; Ernest Clemens, January 20, 1918; Raymond Mininger, October 20, 1918; and J. Warren Rittenhouse, August 3, 1919. I was baptized on June 4, 1921.

There are still ten persons living who were baptized at this meeting place before I was, but who are members elsewhere or live elsewhere — Rachel Leatherman Hunsberger, Harvey Mack, Alverda Brunner Freed, Jesse Bechtel, Anna Gest Landis, Ruth Clemens Landis, Elizabeth Rittenhouse Clemmer, Martha Leatherman, Abraham G. Allebach, and Ada Rittenhouse Clemens.

There are many good memories of the good ole' days. I remember how J.C. Clemens used to speak to me about giving my heart and my life to the Lord and how he came into our home during the week before my baptism, in the morning before I left home for school, and invited me again. When I responded he told me that his son, Paul, had

decided to begin walking with the Lord, and I supposed that was some incentive for me, too. So, without being in an instructional class, the baptism occurred as a part of the Preparatory Service held the day before our Communion Service. There were nine of us who were added to this congregation and one to the Springfield Congregation in Upper Bucks County. He was Hector Lerch. The nine of us locals were Catherine Ruth, Robert Bishop, Melvin Landis, Isaac and Lydia Gehman, Roosevelt Leatherman, Paul R. Clemens, Bessie Mininger, and myself.

There are many persons older than myself who are members of the Plains Congregation, but these were baptized later or transferred from other congregations. When I was baptized, Abram A. Wambold (1883-1962, ordained deacon November 1, 1917) had replaced David M. Cassel as the active deacon. The three — Mininger, Clemens, and Wambold — composed the "bench" until the time of my ordination as preacher June 22, 1933.

There are many things that are different in the life of the congregation today than they were sixty years ago. The meetinghouse that I was baptized in was built in 1867. There was no basement in that building, no lights of any kind, and the pulpit was at the end of the meetinghouse toward the cemetery. There was a fence around the cemetery, sheds to shelter the horses and buggies, and the beautiful woods adjoined the church property, but which did not belong to the congregation in those days. The roads were dusty, not paved. Many people walked "to meeting" — some from Lansdale as I did when I was a boy, and some from the trolley substation on West Main Street.

My mother bought a used Model T Ford in 1919 and I began to drive that car at the age of fourteen. Then we used to ride "to meeting" in the car. The women and girls always sat in the back seat as they did in the horse and carriage. The boys, in this

case my brother and myself, would sit in the front and my sister and mother in the rear seat. It was a touring car - we always used blankets to cover our knees in the winter, and many people wore a white duster to protect them from the dusty roads in summertime.

In 1922, a new meetinghouse was built (rather it was rebuilt), using a part of the old wall and foundation remaining. This was due to some insistence on the part of a couple of members that it was a shame to replace a good stone wall! There were electric lights put into the new building, but there were no evening meetings until about three years after the rebuilding. The only activities of the congregation were worship services held every other Sunday and Sunday school held every Sunday. However, there was much visiting in other congregations when there was no worship service here.

J.C. Clemens brought new life into the congregation when he was ordained as the first English preacher. He became an evangelist used throughout the church, and he introduced evangelism into the home community too. He visited many unsaved persons and invited them into the kingdom and there were many responses. There were many persons who were not members at Plains who attended our services, and the neighbors who lived near our members often came to visit the church and the families. There were many persons visiting in our homes in those days. One favorite question of the children was "Who's coming today for dinner?" or "Where are we going tonight?" It was taken for granted that you didn't sit home alone as a family, but you would either entertain or visit another family.

Jonas Mininger preached in German and J.C. Clemens in English. So we had about one-half of our sermons given in German. I grew up in Lansdale — our parents

did not speak German in the home, except to visitors. However, there were certain German phrases repeated so often by the preachers that they did become quite familiar. As for instance, the Lord's Prayer was always used in those days at the close of the congregational prayer. The prayer at the beginning of the service was silent, but the last one was audible. The congregation grew from about 170 members in 1921 to nearly 300 members before the starting of the Lansdale congregation. Many of our members joined the working cores of members both at Lansdale and Methacton and a few in the other missions that were beginning to flourish in the 1930s.

The song leaders used to sit on the elevated benches near the front of the meetinghouse, and they remained sitting while they led the songs in the worship service. David K. Allebach and Abram C. Rittenhouse were the song leaders when I was a boy. Jacob K. Clemmer of Norristown, who was a member of this congregation and is buried in our cemetery (father of Edith Steinbright), was a former song leader and he sat with the "foresingers" whenever he came home. We also had German singing in those days. I remember how the leaders used to have in one hand the *Zions Harfe*, a German book without notes to the hymns; then in their other hand they held a book of tunes. It was interesting to see them look at one book to read the words and the other to follow the notes. However, for Sunday school the song leaders always stood in front of the congregation and often two stood up together to lead the singing.

I was a stumbling Christian and still have so many failures that I need the grace of God for my life every day. I have enjoyed the fellowship of the brotherhood at this place and I find in all of the brothers and sisters much meaning for my own life. All have had to put up with quite a few barbs from the rough edges of

my life. I want to say that I love thy kingdom, Lord. I love all of the brothers and sisters. I love all of the young people. I served you for 40 years and they were meaningful years in my life.

As one approaches the evening time of life, we do much reflecting. We wish many things could have been different. We wish many things could be undone; we wish we might have done very much more for our Lord. However, we appreciate that the Congregation put up with a blundering pastor for 40 years.

I pray for the brotherhood. (Maybe not enough.) I pray that all of us may be kept from the way of the world that leads to destruction and by God's power that we may be kept for His eternal Glory through the ages of eternity. I have you in my heart, and I pray that you may also remember me and my helpless wife in our weakness, and in the evening time of our lives. (June, 1981).

Good Mennonite Wood

by Leonard Gross

Leonard W. Ferguson, Ohio University, has written a 34-page manuscript, "Some Mennonite Origins" (copy in the Archives of the Mennonite Church). The essay includes an interpretation of four Mennonite leaders, John F. Funk, John S. Coffman, Daniel Kauffman, and Harold S. Bender, who symbolize the eras, 1860-1900, 1890-1940, and 1920-1970 respectively (with Funk and Coffman both symbolizing the first era).

The author suggests, in a final comment to his paper:

With Bender, the day of the great individual charismatic leader in the Mennonite Church may have come to an end. The church is now too large and "too diffuse"; and

The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editors: Mary Amstutz and Elizabeth Bauman; Associate Editors: Lorna Bergey, Hubert L. Brown, Ernest R. Clemens, Jan Gleysteen, Amos B. Hoover, John A. Hostetler, James Mininger, John S. Oyer, Lorraine Roth, Wilmer D. Swope, Carolyn C. Wenger, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10), supporting membership (\$25), sustaining membership (\$50), and sponsoring membership (\$100 and above) per year may be sent to the editor. (Library rate: \$5 per year.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen Indiana 46526 (Tel. 219 533-3161 Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XL of the *Mennonite Historical Bulletin* are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

even though Mennonites still try to live apart from the world, present-day pluralism is having its predictable effect.

I have no conclusion to offer, but I should like to pass on to you an answer that my cousin Homer, Daniel Kauffman's son, gave in response to one of my questions.

"In view of the basic Mennonite principle of brotherly love, why," I asked, "are there so many Mennonite groups?"

"The best answer he had ever heard," said Homer M. Kauffman, "is as follows: 'Good wood splits easily!'"

Clara Eby Steiner

Journal Entries, 1899

The two excerpts below from the Clara Eby Steiner Collection (Hist. Mss. 1-201) are a postscript to the recent *MHB* series of articles by Sharon Klingelsmith about the involvement of Mennonite women in the life of the church. How does a woman balance of the complexities of the life of a wife (of M.S. Steiner) and mother with the other aspects of the work of the church in which a Christian disciple is called to participate? This question and its attempted answer is common to both journal entries. This same theme is found throughout Steiner's extensive writings, source materials which are begging for an in-depth interpretation at this time in our Mennonite history.

—Leonard Gross

Sunday Morning, Dec. 24, 1899

The "Ministers' Meeting" was organized and lasted till Thursday evening. Three sessions each day. I had the pleasure of attending each session, something which I had not expected and could stay at the church from morning till after the evening session. The attendance was not large. The weather was very cold, but not so cold but that such who were really interested in the meetings could not attend. Many good thoughts were brought out and it was truly a time of refreshing, all except a few times when the questions were personal. This jarred

the meeting somewhat and I feel misunderstandings arose among visiting brethren, although it may have served a good purpose in the end. But to my mind it would be much more profitable to have each one ask questions to improve their own character and spiritual life.

For one week we kept four strangers each night but one, when we had only two, besides Leah Steiner who helped me through with the work nicely. I do not see how I could have gotten along without her.

I was not pleased that M.S. was chosen moderator for I had planned to have him help me with the work and children. But I was left as usual to look out for myself.

The brethren who visited us during these meetings were Bro. P. Unsicker and Bro. L.J. Lehman both of Cullom, Ill.; Bro. Christophel and his brother from Foraker, Ind.; Bro. Noah Metzler, South West, Ind.; Br. N.O. Blosser, New Stark, O.; Bro. D.J. Johns, Goshen, Ind.; Bro. Jno. Shenk, Elida, O.; David Burkholder, Nappanee, Ind.; Fred Mast & M.I.U. Shoub, Holmes Co., O.; Bro. J. Hartzler, Huntsville, Ohio; Harry West & Wife (Bride & groom) Morrison, Ill.; Bros. J. & S. Wayry and S's wife, Logan Co., Ohio. Also Bro. David Plank and David Lehman and C.Z. Yoder. Had pleasant visits with them all and was glad for the opportunity to be a "Martha" and a "Mary" at times.

It made me sad in a way to know that M.S. had to leave on Saturday the 30th already for Logan Co. where he had promised to labor.

1899

When M.S. found he could not attend the Sunday school conference in Wayne Co. he persuaded me to take his place upon the program. I wrote the essay at night after a hard day's work, staying up several nights to get it accomplished till eleven o'clock. I then sent it to M.S. to Dakota, Ill. to have him correct it. I wrote plenty, expecting him to cancel and tear it all to pieces, but much to my surprise he only changed the Introduction with a few words here and there; and after reading it to J.S. Shoemaker, he pronounced it excellent.

I did not think it proper for me to spend so much money to go and read the essay when someone else can do that, and positively decided

that I would not go on borrowed money; but if the Lord wanted me to go that he should make a way and so he did. A few days before starting the money came and Leah Steiner and Clara each spent a day to help me get the children ready. On the way I did not know whether I was glad that I was going or not. I felt so dependent with my two children travelling alone but people were good to me and helped me along nicely and while away I could not wish for them to be any better. I stayed at the home nearest the tent and could leave the baby there to sleep with the old grandma who stayed there. I did not have her out all the night I read my essay. She was good during the rest of the time because she got her rest so well. I did not miss one session and only two addresses besides some of the miscellaneous business. I felt thankful for all this and enjoyed myself very much.

While in Wayne Co., I stayed at Bro. Rich's two nights, at C.Z. Yoder's one night. Bro. C.Z. took me to D.C. Amstutz's to the Board meeting on Saturday. From there we went to Oak Grove to Church on Saturday evening, to Bro. Gerig's overnight, to Pleasant Hill to church on Sunday morning, where I taught a Sunday school class. Cousin Barbara Eby took me home with her where I spent the afternoon and night. Cousin C.S. took me to Smithville the next morning. I was very glad I was going home with the children as I was tired. Had a pleasant time home, visiting with the different people who were returning home that day. Ida met us at Bluffton and brought us home.

Looking Toward 1983

A wealth of interest and creative energy is being expended by various groups and committees currently, especially in eastern Pennsylvania, on facets of Mennonite historical interpretation that will feed directly into our 1983 North American Mennonite Tricentennial year and its commemoration. And though this is still a full year away, it is good that some farsighted individuals have already begun projects

which we hope will be completed for the Tricentennial. Many of these projects come in the form of the traditional spate of needed publications. Is not a three-hundredth anniversary the precise moment for a close look at ourselves and our faith, built as it is upon our past responses to God's gracious acts in history?

All signs point to some highly untraditional elements in 1983, such as a new look at the theme of church unity, and an attempt at deeper levels of inter-Mennonite cooperation on the broadest of bases. Plans have been made for conjoint meetings between the Mennonite Church and the General Conference Mennonite Church and will probably include delegations from other Mennonite and related bodies as well. Change itself dictates that we attempt the new in order to continue the best of the old. But history teaches us that in order to select wisely from the myriad of options open to us, we need to know the old, be aware of our history, and learn where God has been working within our midst.

Something of these thoughts of the need to bring the old and the new together, as Mennonites, underlay the series of meetings that took place in Germantown, Pa. from October 7 to 10. Much of this report focuses upon the committees that met and the program for '83 that seems to be in the offing. The report reveals some of the hopes and aspirations of the Mennonite historians, as they continue to invest their best efforts in preparation for the 1983 commemorations. We hope these will indeed unite the old and the new in a manner that will help buttress our faith and life as a body which confesses itself as part of the kingdom of God.

I. The Groups That Met in October

The list of committees and groups that met from October 7 to 10 is long. They serve the historical interests of the Mennonite Church, the General Conference Mennonite Church, and others. The Historical Committee of the Mennonite Church and the Heritage Committee of the General Conference Mennonites met separately as well as conjointly, and there was Mennonite Brethren

representation. The conjoint committees heard reports from the Lancaster, Eastern District, and Franconia conferences; from the Germantown Mennonite Church Corporation; from the Mennonite Historians of Eastern Pennsylvania (MHEP); and the Eastern Mennonite Associated Libraries and Archives (EMALA). The latter association extends from Pennsylvania and New Jersey into Maryland and Virginia, and has representation from the MC, GC, Old Order Amish, Old Order Mennonite, Beachy Amish, Brethren in Christ, Society of Friends, and Church of the Brethren circles.

On Friday, October 9, the MC and GC historical committees, with representation from the other groups mentioned above, met with the conjoint MC/GC Convention Planning Committee at Lehigh University. On Saturday, the Germantown Mennonite Church Corporation and EMALA also met, separately and conjointly, with many of the Historical and Heritage Committee members in attendance.

II. "1983" Program

Although not nearly all the 1983 program has been planned, we can list the more significant aspects underway, and some which are in the preliminary stages. This will permit further church-wide

dialogue, out of which ultimately an appropriate wholeness of celebration will grow.

1) **Tours.** Heritage tours to Germantown and eastern Pennsylvania originating in Kansas, Manitoba and elsewhere are being organized and people are reportedly signing up already.

The Germantown Mennonites and the 1983 Committee are also suggesting tours for all Assembly/Convention participants to take place during the convention, as a formal part of the week's events. The 1770-built Germantown meetinghouse, along with other meetinghouses and sites could provide facilities for Convention program as well as for the usual seminars and meetings of special-interest groups. In addition, various types of special program could be planned within meetinghouses — a reader's theater, depicting earlier eras of Mennonite life and worship; the singing of Mennonite music through the centuries, art displays, dramatic presentations, et al.

2) **Publications.** District conferences and regional histories, given impetus by the Tricentennial, include: Arizona (Henry Esch), Western District Conference (David Hauri), Oregon (Hope Lind), Lancaster (Carolyn C. Wenger, Noah Good, and Grace Wenger), Illinois (Willard Smith), Iowa-Nebraska



Part of the gathering of historians during the conjoint sessions of the Mennonite historical committees. Left to right: J.B. Toews (Mennonite Brethren representative), Lorraine Roth, Herta Funk, Ken Loewen, Marcus Miller (Germantown Mennonite Church Corporation Administrator, and Robert Kreider. Others at the conjoint meeting, not in the pictures, are Sally Hieb, John S. Oyer, Gerald C. Studer, Jan Gleysteen, and Walton Hackman.

(writer still to be chosen), and Franconia/Eastern-District conferences (John Ruth). Other conferences or regions may want to consider 1983 as a time to begin the process of writing a regional history, even if the eventual publication would come after the Tricentennial year.

General publications, at various stages of research and writing, include: *The Mennonite Experience in America*. This is a set of four volumes, the first of which is to appear in 1983. They are being written by Richard MacMaster, Theron Schlabach, James Juhnke, and Paul Toews. Also scheduled for completion in 1983 are *A People on the Way* by Jan Gleysteen; a history of the Black Mennonites through 1950 by LeRoy Bechler; and possibly further interpretive publications by Hubert Brown. Hispanic Mennonite reflections and publications on their 50-year-old history (1932-1982), are being planned by Jose Ortiz, with direct implications for 1983. A five week congregational self-study for '83 will be created by Leonard Gross.

Already in process is a volume on Anabaptist beginnings, *Grebiana*, by Leland Harder. This major work on Zurich Anabaptism through 1527, will most likely reach the market in 1983. Mennonite Central Committee expects to publish "Issues and Choices," by

Robert Kreider (Volume V of a series), in or before 1983.

Eastern Pennsylvania historians are considering a pictorial history, a map-directory, and a children's history book on folk art, in addition to the major interpretive study by John Ruth on the Franconia and Eastern District conferences.

3) **Competitions and Other Programs Still in the Preliminary Stages.** To stimulate creativity in music, the graphic arts, and drama, competitions are being considered, church-wide, and inter-Mennonite with prizes. Our Anabaptist-Mennonite faith and history would provide thematic contexts for such competitions. These themes would be interpreted broadly and existentially. One drama could be commissioned and groups from the various Mennonite schools and even congregations could coordinate "cameo" dramas. These could be presented locally during '83 and also at the Convention, possibly in a meetinghouse setting. It was suggested that storytelling should be built into each of the mass sessions, and that a set of such presentations might be commissioned.

A formal seminar, possibly sponsored by the Council of Mennonite Seminaries, located at Germantown, and held previous to or after Assembly might be yet



Historical Committee members Hubert Brown and Lorraine Roth at the Boswell House in Germantown.

another way of experiencing and deepening our Christian faith in 1983.

III. Hopes and Aspirations of Mennonite Historians

During the October meetings of the various historical-interest groups, the following triad of ideas seemed to emerge:

1) **The '83 Assembly Theme.** The idea was expressed often and widely that the theme for '83 be tied in with our history. To be sure, the actual theme will not be chosen for some time to come. A working theme, however, should probably include the idea of the Lordship of Jesus Christ over history. Central to this is to capture the sense and reality of God working among us as Creator and Sustainer of life, who in Jesus Christ continues to reveal within our own history the qualities of divine being that grant us the way as well as the power to find human fulfillment. One idea which emerged was to have a European Mennonite as the keynote speaker to reflect on the North American experience from the vantage point of one "who stayed behind." The names of Heinold Fast and H.B. Kossen were suggested.

2) **The Assembly '83 Process.** A second idea repeated independently in several groups was that the means be commensurate with the ends. Although mass meetings of from six to eight thousand will symbolize current levels of MC/GC interrelatedness, other Mennonite and related groups should also be part of this symbolism. It is hoped that there will be opportunity for



Part of the gathering of historians during the conjoint session of the Historical Committee of the Mennonite Church and the Heritage Committee of the General Conference Mennonites, at the Germantown Mennonite Meetinghouse. Left to right: Robert Kreider, Carolyn C. Wenger, Leonard Gross, C.J. Dyck and Winifred Paul. (Photos, pp. 4-5, Jan Gleysteen).

everyone to spill out into the Eastern District and Franconia conferences and beyond, into their meetinghouses and homes. In fact, Mennonites in the East do appear willing to serve the larger church in this regard.

In order to celebrate our North American beginnings in 1683, we necessarily need to "spill out" all the way to Germantown and to the other early Mennonite settlements in the Franconia/Lancaster/Eastern-District conference areas.

The committees realized that planning for such an array of busses would take the best of human effort including that of a computer programmer. There will also have to be at least two days without any delegate sessions, during which period everyone would be assigned to (a) a tour to the ED-Franconia area and Germantown, where formal Convention program in meetinghouses would be interspersed with touring; and (b) to a package program of seminars and other programs at Lehigh, each in turn. Tours to Lancaster could be arranged as well, before and after the convention itself, or during the week as an option for those interested.

3) **The Need for Innovation.** Two separate, yet related comments conclude this report. One member of the Historical Committee, Hubert Brown, said: "This Convention will take all of the creative innovation we can muster. If we look back to Mennonite Church assemblies, two, four, eight, or ten years ago for our models, we may well be on the wrong track."

The second remark comes from the Mennonite Brethren representative, J.B. Toews, Fresno, California, who at the end of our long week of deliberations offered an insight: "This time the Mennonites will need to do what needs doing. This includes celebration of 1683 beginnings, meaningful inter-Mennonite worship together, and commemoration of our newly founded basis of Mennonite unity and cooperation — and the Mennonite Brethren also want to be considered on board in this new Mennonite reality of increasing cooperation." Brother Toews also emphasized that if carrying out the above program in 1983 at the con-

vention means no delegate sessions, or one-day-only delegate business, or a specially called delegate session a half-year later, so be it. We must give ourselves to the deepest needs of the moment.

The Function of Historical-Interest Groups in 1983

In their reflecting upon the 1983 program, the historical committees were at all times cognizant of the fact that they were not attempting to carry the functions of the Convention Planning Committee. On the other hand, it was felt that their sphere of responsibility includes historical interests that might feed into the Tricentennial year in general. Such a laying of plans was in no way seen as attempting to exclude the creative planning of others, whether congregation, conference, or program board. We did see, however, that our inter-Mennonite interactions in conjoint historical committee sessions placed us in a position to reflect upon program needs broader than those of any one Mennonite group.

It is from these perspectives, along with our desire to remain within our own given mandate to promote our historical Mennonite faith, that we bring the above ideas — ideas we hope will become part of the reservoir out of which the actual '83 Convention will be fashioned, in keeping with our current Mennonite state of being, and the needs thereof.

—Leonard Gross and
Jan Gleysteen

Ernsthafte Christenpflicht

Editions in the Muddy Creek Farm Library

Arthur, Ill.	1921
Basel, Switz.	1832
Berlin, Canada.	1908
Canton, Ohio.	*1839
Elkhart, Ind.	1907
.....	1914, 1886
Ephrata, Pa.	**1808
Kitchener, Ont.	1952
Lancaster, Pa. (Baer)	1826
.....	*1841, 1852
.....	1862, 1868
.....	*1875, *1892
.....	*1904

Lancaster Pa. (Amish)	1927
.....	1939
..... (large ed.)	1953
..... (small ed.)	1953
.....	1961, 1964
.....	1968, 1976
Pirmasens, Ger.	1781
Scottdale, Pa.	1915
.....	*1924, 1971
.....	1974, 1975
.....	1978
Wooster, Ohio.	1826
Zweibruchen, Ger.	(no date)
.....	1837
European editions (no place of publication)	1708 (photo copy of title page only)
.....	1718 (part of book only)
.....	1727, 1730

(N.B.: Number of asterisks (*) indicates number of duplicates.)

Editions still needed

(European)	1708
(European)	1718
Kaiserslautern.	1739
(European)	1753
Herborn.	1787
(European)	1796
Zweybrücken.	1816
Reinach.	1840
Regensburg.	1852

American

Berlin (Ont.)	1878
Elkhart (Ind.)	1894
Ephrata (Pa.)	1745, 1770, 1785
Somerset (Pa.)	1810

Any date not found in either list is unknown to me, and I would be happy to have it called to my attention. —Amos B. Hoover, Muddy Creek Farm Library, R. 3, Denver, PA 17517.

New Genealogical Journal

MENNONITE FAMILY HISTORY, a new quarterly periodical featuring the genealogy and family history of those persons with Mennonite, Amish, and Brethren origins in Europe, will begin publication in January 1982.

MFH will not only focus on the genealogy and family history of the Mennonites, Amish, and Brethren, but it will also include general informational articles on how and where to find this information. Articles to appear in the January 1982 issue are "Why I Like Genealogy" by genealogists from

Pennsylvania, Ohio, Illinois, Arizona and Ontario; "Russian Mennonite Ancestry" by John F. Schmidt; "Mennonite Historical Library and Archives, Goshen Indiana" by Nelson Springer; "Tracing Mennonites in Ohio"; "Palatinate Mennonites"; and "Pitfalls in Genealogical Research."

Regular features to appear in every issue will include columns titled "Our European Heritage," "Our Amish Ancestors," "Our Mennonite Immigrants," and "Our Brethren Cousins." For the January 1982 issue, these columns will include articles on "Sources for Mennonite Research in Europe" by Hermann Guth, Saarbrücken, Germany; "Jacob Hertzler, the First Amish Bishop in America" by Paul V. Hostetler, Hamden, Conn.; "1728 Immigrant Heinrich Eshelman" by Helen Blough Crill, Manheim, Pennsylvania; and "Georg Klein, 1738 Brethren Elder," by Carolyn T. Denlinger, Tipp City, Ohio.

In addition, "News and Notes" will cover current genealogical research projects, upcoming genealogical events, and a variety of genealogical notes and advice. "Book Corner" will consist of three sections: Books for Sale, Books Wanted, and Book Reviews. Queries and a listing of subscriber's names, addresses, and surnames researched will also offer assistance to subscribers.

For additional information on this new periodical coedited by J. Lemar and Lois Ann (Zook) Mast, write to **Mennonite Family History**, P.O. Box 171, Elverson, PA 19520.

Recent Publications

Getz, Nadine M. *We Would Remember; A Near Complete Genealogical Compilation of the Mollat Immigrants of 1833 and 1851*. Baltic, Ohio, 1950. Pp. 264. Illus. \$10.00. Order from the Helping Hands Quilt Shop, P.O. Box 183, Berlin, OH 44610.

Schlabach, Abner J. and Virginia Glass Schlabach. *Descendants of Jacob D. Schlabach and Magdalena Miller*. Perkasie, PA, 1980. Pp. 110. Index and bibliography. \$9.00 postpaid. Order from Abner and Virginia Schlabach, 222 Blue School Road, Perkasie, PA

18944.

Schlabach, Mrs. Owen. *Family History of the Descendants of Jeremiah & Veronica Miller 1848-1980*. 1980. 1st ed. Pp. 188. Index, \$3.75 postpaid. Order from author, Rt. 2, Trenton, KY 42286.

Munro, Joyce Clemmer. *Willing Inhabitants: A Short Account of Life in Franconia Township, Montgomery Co., PA* (Telford, Pa.: Horace W. Longacre, Inc., 1981). Published under the sponsorship of Horace W. Longacre, Inc., to celebrate the 250th Anniversary of Franconia Twp. Order from author, 687 Mill Road, Telford, PA 18969.

Gnagey, Elias. *A Complete History of Christian Gnaegi...1774-1897*. First Edition, 1897. Third Edition (1981), Pp. 204, available from Noah D. Wengerd, R.D. 1, Meyersdale, PA 15552, at \$7.50.

Bauer, Royal H. *Descendents of Peter Bauer (1833-1906) and Christina Sackenreuter Bauer (1839-1882)*. Goshen, Ind., 1981. Order from author, 202 Westwood Road, Gosnens, IN 46526.

Brunk, William C., Ivan W. Brunk and Harry A. Brunk. *The Progency of Christopher Brunk*. Harrisonburg, Va., 1981. Pp. 510. Order from Ivan W. Brunk, Ocho Cappalos No. 34, 3330 Templeton Gap Road, Colorado Springs, CO 80907.

Eshelman, John W. and Esther F. Eshelman. *Descendants of Peter Eshelman of Swatara 1724-1780, Immigrant 1749*. 1979. Pp. 147. Order from Richard Eshelman, 128 Dwight Street, Kewanee, IL 61443.

Habegger, David L. *The Life of Samuel B. Hirschy*. Wichita, Kan., 1981. Pp. 38. Five cents per page. Order from author, 2457 Perry, Wichita, KS 67204.

Kauffman, S. Duane. *Christian Kauffman: His Descendants and His People*. Gateway Press, Inc., Baltimore, MD 1980. Pg. 285. \$13.75.

Hollinger, Paul R. *Clayton G. and Fianna B. Hollinger Family "1980"*. 1980. Pp. 20. \$2.00. Order from Mrs. John Bauer, 2016 Ursinus Ave., Lancaster, PA 17600.

Kropf, Ida Martin and Darrell Oyer. *Descendants of George A. Yoder and Mary Miller*. 1980. Pp. 41. \$4.00. Order from Darrell Oyer, 4319 Old Mill Road, Alexandria, VA 22309.

Lehman, Daniel R. *The Descendants of David B. and Sarah L. (Hege) Lehman. Fayetteville, PA*. 1980. Pp. 35. \$1.50. Order from Daniel R. Lehman, 348 West Main St., Fayetteville, PA 17222.

Martin, Mrs. Elon. *Family History of Harry S. Gehman 1868-1978*. Goshen, IN, 1978. Pp. 112. Order from author, 24635 CR 38, Goshen, IN 46526.

Oyer, Darrell. *Descendants of John B. Zimmerman and Martha Fahsbender*. Alexandria, VA, 1980. Pp. 9. \$3.00. Order from author, 4319 Old Mill Road, Alexandria, VA 22309.

Smucker, John R. *A Collection of Smucker Descendants*. Harleysville, PA, 1981. \$4.00. Prepared for 1981 North American Smucker Reunion. Order from author, 1189 Old Sumnytown Pike, Harleysville PA 19438 or Silas Smucker, 1304 S. 14th Street, Goshen, IN 46526.

Schrag, Keith G., Lorraine Roth, Ruby and Alvin Gingerich, editors. *The Daniel Schrag Family History and Genealogy*. Kitchener, Ontario, 1981. Pp. 196. \$10.00 plus postage. Order from Keith Schrag, 2320 Knapp, Ames, Iowa 50010.

A History of the United Zion Church. Lititz, PA, 1981. Pp. 163. \$7.50. Order from United Zion Church, 722 Furniss Hills Pike, Lititz, PA 17543.

Book Reviews

Gross Leonard. *The Golden Years of the Hutterites*. Scottdale, PA and Kitchener, Ont.: Herald Press, 1980. Pp. 263. \$14.95.

It seems anomalous for a review to appear in the journal which the author of the book being reviewed edits! But so it is and this reviewer is delighted that this work by our Editor based on his doctoral dissertation for the University of Basel can now receive the wider reading that it so richly deserves. Roland Bainton's comment in the Introduction is pertinent when he observes that the Hutterites are virtually a unique phenomenon in that they have maintained continuity both of organization and of idea for four centuries. This they have done in sharp contrast to the prevailing principle which seems to obtain, namely, that socially radical groups in this

country tend either to die out by the second or third generation (such as the Shakers) or else survive by dropping their radical features (such as the Amana Colony).

Out of the centuries-long heritage of the Hutterites, author Gross has chosen to examine the dynamic character of the second-generation Hutterites, including both their vision and their historical development. Thus, the sub-title focuses the main theme and purpose of the book to "the witness and thought of the Communal Moravian Anabaptists during the Walpot Era, 1565-1578."

This is Volume 23 in the noteworthy series which began publication in 1929 under the rubric of Studies in Anabaptist and Mennonite History. It is also worth noting that this book was assisted into publication by a subsidy from the Hutterian Brethren, complementing an earlier consideration for publication which the Hutterian Society of Brothers of Rifton, New York, had given.

After sketching briefly the historical emergence of Anabaptism, Gross examines those years which, from the vantage point of the centuries, he chooses to call "Golden" and which were lived under the astute leadership of Peter Walpot. He also explores the Hutterite encounter with the world: Catholicism, Lutheranism, Calvinism, the Polish Brethren, and the Swiss Brethren. He has pieced together many little known or unknown details garnered from unpublished sources in Austria, Czechoslovakia, East and West Germany, Hungary, Italy, the Netherlands, Rumania, Switzerland, Canada and the United States.

I discovered, as I read, several instances cited that were very similar in spirit and content to the responses I have encountered in my interaction with present day Hutterites. The earlier aggressive missionary passion is by and large gone today though the Hutterites made a sizable addition to their number when the Society of Brothers (four colonies) joined them in recent years. The phenomenon of the Society beginning "from scratch" in Germany in 1920 now numbering about 1,000 members is itself a notable example of the

contagion of the Christian communal concept.

Under the characteristic humility and reticence of the Hutterites one finds a sturdy firmness of conviction that emerges as noticeably at times in the 1980s as it did in the 1500s. At times they are capable of a pungency in response that gives the world notice that they know they are God's people! One of their early missionaries, Uhrmacher by name, when apprehended and brought to court during his imprisonment, told his captors that there was really no need for him to testify since the books they had found on his person were valid affirmations enough of his Christian faith. And when the court pled with him to testify for himself, assuring him that they had assembled out of pure love, Uhrmacher replied that he had not requested their time and that if they were calling his imprisonment "love," God ought to receive them with the same kind of love!

For all the uniformity of commitment to one another that characterizes the Hutterites, there are subtle expressions of individuality evident also. Their early and outstanding missionary named Glock dared at times to act counter to Brotherhood counsel as, for example, when he refused to escape from prison even though he was advised to do so by the Hutterite leaders and could have easily succeeded. Furthermore, he stretched the limits of the prevailing Brotherhood a bit when he persisted in this fellowship with sympathetic non-Hutterites. I rejoice that some today still reflect this spirit also and thus project a powerful alternative to the prevailing lifestyle.

The Hutterites were vigorously critical of the Swiss Brethren even though they were, so to speak, children of the same parents. The Hutterites wrote to the Swiss Brethren listing their inconsistencies, noting that such were the fruit of the individualism and leniency they practiced. On the other hand, the Hutterites showed kindness to their considerate captors as, for example, when Glock asked the Brotherhood for Hutterian-produced goods such as the carved antler-handle knives and spoons, that he might give them to the people who were confining him.

At times I was momentarily confused by Gross' use of "Anabaptist" when it seemed clear that he meant "Hutterite"; or by his mention that the Hutterites gave no place to special days of fasting and solemnity — yet he later spoke of Walpot's Lenten letter. I missed also an explanation of the Hutterian practice of electing ministers followed by confirmation several years later, although the practice was mentioned several times. I expected mention in a footnote of the historical novel *Idelette* by Edna Gerstner about Calvin's formerly Anabaptist wife but no notation was given.

There are some surprises here — small perhaps, but interesting, such as the instance in the Hutterian chronicles where mention is made of a Hutterian joining the Swiss Brethren; or a Hutterian by name of Arbeiter urging that the practice of baptism be allowed to lapse rather than that it be perverted (this, reminiscent of Caspar Schwenckfeld's recommendation that the practice of communion be terminated until the church achieved unity).

I did not know that among the early Hutterites, improperly accumulated wealth was never accepted into the Brotherhood treasury nor was wealth accepted from anyone not becoming a member — though these were principles of very early post-Apostolic practice. Hutterite resistance to the paying of war taxes sounds very contemporary, though I do not know that this principle is kept by the modern descendants.

Here we have a significant and useful glimpse of the inner life and thought of this branch of the Anabaptist family which continues to this day, both by its presence and by its testimony, to confront us regarding some fundamental Christian concepts. Unfortunately the Hutterites could find as many instances among us today to challenge as they did in the mid-1500s among our spiritual predecessors, the Swiss Brethren. Will we ponder seriously their witness to us or will we only take curious interest in the historical record?

—Gerald C. Studer